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A TRIBUTE

TO

REV. J. HERBERT MORTON

—AND—

MRS. GRACE COLLINS CAMPBELL

BY MISSIONARIES IN INDIA.

Resolutions

Regarding the Death of Rev. J. H. Morton and Mrs. Grace Collins Campbell, by Members of the Sialkot Mission at their Meeting, June 21-22, 1910, Sialkot, India.

WE, the members of the Sialkot Mission, hereby desire to record our sense of overwhelming sorrow and irretrieveable loss in the recent calling from our midst of two of our strongest, most helpful, and loved members, Mrs. E. E. Campbell and Rev. J. H. Morton.

The providence by which these were called to their higher service, was as sudden as it was mysterious. Of all our members, these were the very last we would have thought of as nearing the end of their earthly ministry. In the midst of life and service, they were called home.

As a mission circle, we mourn a brother and sister who were a joy and comfort to their elders, and a strength and help to those younger than themselves, Ours is a personal sorrow, a personal loss, and we grieve for the loved ones taken from the family circle.

As a mission force, our loss is overwhelming, strength is gone forth from us. They were both eminently fitted, both by nature and by grace for the service in which they were so happy and to which they were so devoted.

In the loss in the home, to the fatherless boys and the motherless girls, known and fully appreciated only by our stricken brother and widowed sister, we share. We commend thee, our brother, and thee, our sister, the bereft parents, and other sorrowing friends, to the "God of all comfort, who comforteth us in all our affliction, that we may be able to

comfort them that are in any affliction, through the comfort wherewith we, ourselves, are comforted of God." We take great joy and comfort in the thought that these have been called to that highest service of intercession of which India today, stands so much in need, and in which we, who remain, are so much hindered by the weakness of the flesh and the pressure of other forms of service. Their lives will abide with us as a precious memory, a sweet fragrance, and a constant inspiration to the best and noblest service.

Rev. J. Herbert Morton

By Rev. W. B. Anderson, Sialkot,
A Fellow Missionary in India.

AMONG the missionaries arriving in India in the autumn of 1901, were Rev. and Mrs. J. H. Morton. I was not acquainted with Mr. Morton before his appointment to India, but before his arrival, had heard that in him we were having added to our force, a man of unusual attainment and promise. In the years that have followed, he has proved that he was worthy of all that was hoped from him.

He was 26 years old when he came to India, having been born in Allegheny, Pa., Oct. 18, 1875. His boyhood was spent in a loving Christian home. He graduated from Geneva College in 1896, and after graduation, held a professorship in that college for two years. He graduated from Allegheny Seminary in 1901. In the summer of 1901, he was married to Miss Edith Johnston of Seattle, Washington, a former college friend. In the autumn of 1901, Mr. and Mrs. Morton sailed for their chosen field of labor in India, where they arrived in the early winter.

Mr. Morton soon won the hearts of everyone who met him. He was a most winning man. He was tall—about six feet—dark, with black hair and eyes, erect, well-proportioned, strong and athletic in appearance, graceful in bearing and polished in manner. He was the picture of strength and bouyant health. His face was quiet and thoughtful, but always ready to break into the sunniest of smiles at the touch of friendship.

In manner, he was quiet and dignified, and although a man of strong feelings and decided opinions, he was always self-controlled and courteous. He had a keenly sensitive nature, and rather an artistic temperament. He came to conclusions with great deliberation, but when opinions were fully formed, and a course decided upon, he was determined and persistent. In his bearing toward others, he was humble, kind and thoughtful.

Intellectually, he was a student. He was a strong thinker, a clear writer, and a forceful speaker. He had a judicial cast of mind, and he was never willing to decide any matter, without investigating and weighing the evidence. He held his mind open to new light on any subject, and was willing to revise his opinions according to any new light. He was a gifted teacher, easily holding the attention of his students, because of his ability to fill his subject with interest, and to make it clear for his class.

Above all else, he was spiritually beautiful. He had had a wonderful vision of God, and walked in loving nearness to his Master. Those who knew him well, could not fail to understand the secret of his Christian life and power. He was a devoted student of the word of God, and a man of prayer. He was a man who kept his life vigorous by Christian exercise, always trying to serve men by giving them something of what God had given him; he was an untiring personal worker. He was a gifted spiritual leader. He was so genuine and candid, that men were not afraid to follow him in the search for spiritual truth. To his intimate friends, he was known as a man radiant with Christ's own beauty.

Such was the man who came to labor with us in India in 1901, or such had he grown to be when we last knew him. It

is customary to speak only good of those who have gone on before. It is a good, a beautiful custom. It should be the Christian custom to speak only good of those who still live. He had defects—we knew some of them, too, for missionaries are so closely associated in life and work, that they are bound to learn of one another's weaknesses. In his ripening Christian life, however, and in his close walk with God, it seems to me that his defects fell away, or were hidden by the beauty of his Christian life, until today, as I write, it is as though I hid nothing that I knew of him. He was a cultured, Christian gentleman.

On coming to the field, according to the rule of the mission, Mrs. Morton and he devoted one year exclusively to language study. For the first winter, they were located in Jhelum. He proved an apt language student. He was among the first missionaries to take up the Cummings system of language study, and in those days when that system was new, his progress in the acquisition of the language seemed phenomenal. When he came to take up his work in Rawal Pindi, having been in the country only a little over a year, he spoke the language with such fluency, and with such an excellent accent, that it was difficult to persuade some of the people that he had been in the country so short a time, and one man even insisted that he must have been born in the country to speak the language so well.

At the end of their year of language study, Mr. and Mrs. Morton were located in Gurdaspur District, to take up the work of Mr. Gordon, who was home on furlough. He entered into the work with keen pleasure, and at once won the confidence of his assistants in the district. He had been in that work only a few weeks, when the mission called him to take up the work as president of Gordon Mission College. He had become so attached to his work in the district, that it was with great regret, and under strong protest, that he gave it up at the call of the mission. In the few weeks that he was in Gurdaspur he showed that he had the first great requisite of the missionary, the power to win the hearts of his people.

He came to the college at a most critical period of its history, and it was evident that God had prepared him and brought him to the field fitted for the work that he was to do. He had already had experience in college work in America. He had pre-eminent qualifications as a teacher. He had the poise, the dignity, and the self-control to make him able to command the students and lead the faculty. He had the statesmanship necessary to enable him to deal with matters that must come up in connection with the raising of the college to the government standard of the Bachelor of Arts course, and the affiliation of it with the Punjab University.

Subsequent events proved the wisdom of the mission in choosing him for the place he had to fill. By the very force of his personality he seemed to hold his staff together without any effort—no easy task in an Indian college. As president, he succeeded in largely increasing the attendance of students. Through the excellence of his own teaching, and that of his staff in the number of students passing the university examinations, the college took its place at the head of the list of colleges in the province. Through his diplomacy and foresight, he succeeded in securing liberal aid from the government. In all his relations, he proved himself acceptable to the government officials, to the officers of the university, to the staff and to the patrons of the college.

Best of all was the love he was able to win from his students, and from the members of his faculty. He ruled them, and led them, and bound them together by love. He was untiring in his service. He had the president's house built close beside the boarding house, that he might be able to be much with the boys. When his family had to be away through part of the hot weather, he took one meal

each day with the Christian boys, eating their Indian food. His office was never closed to those who came for any kind of help. His boys could not help but be won by his sacrifice.

Their affection was shown at the time of the Rawal Pindi riots. The mob had driven all the missionaries on the compound into the president's house, and were besieging them there. When Mr. Morton bravely took his life in his hand, and went out to face the angry, murderous mob, his college boys came out at their own peril and opposed the mob, persuading the ignorant peasants and artisans that these were not government officials at all, but benefactors of the Indian people.

Besides his absorbing interest in the college, he took an active interest in all the Christian work in the city. While the congregation of the city was without a pastor, at the request of the session, he was made its moderator, and rendered most valuable aid in bringing them through troubled times, until they were able to find another pastor. He always took a deep interest in the Home Mission efforts of the congregation. He helped with whole hearted service in the summer bible school of the district, and more than once, he was all night in the prayer room, pouring out his heart to God for Rawal Pindi City and District.

He took a keen interest in the Sialkot Convention, from its very start, and rendered most efficient service as a member of its General Committee. He was chairman of the committee that drew up its admirable constitution.

Besides all his other duties, he was for several years, clerk of the mission. His methodical habits, patience, thoroughness, accuracy and other qualities, made his services invaluable in this office. It was in connection with this office, that something of the beauty of his character was once manifested. At one time, he insisted on resigning from the office of clerk. He had been so very efficient in the office, that the mission was loath to allow him to resign from it. When pressed for a reason for his action, he explained that he had often noticed that a person in such an office as that, almost always fell under the temptation to become self-opinionated and dictatorial, and to have a desire to direct things according to his own ideas, whether it suited other people or not. He said that he felt that he was growing so himself, and therefore wished to resign. The hearts of all were touched as they thought of how little of a hint of such a thing there had ever been in his administration of the office, and his resignation was not accepted.

At the end of an unusually successful term of service, with Mrs. Morton and their two boys, he came home in the spring of 1909. He spent the summer in rest and visiting. He was at the New Wilmington Conference in 1909, where many had the pleasure of renewing old friendship with him, and many others the pleasures of knowing him for the first time. To his friends, he seemed well and strong at that time, although not up to his usual weight. In the autumn of 1909, he entered Princeton University to take up some courses of study that might better fit him for his life work. It was found later, that he had not been feeling well for some time, and in October, he had put himself under the care of a doctor. Toward the end of November, he was taken seriously ill with what was supposed to be typhoid fever. He went to his home in Allegheny and then to the hospital, where his trouble was found to be pulmonary tuberculosis.

His friends knew that this almost certainly meant the end of his missionary service, but for a long time he could not give up the hope of returning to his beloved students. With a bravery greater than that which sent him out to face the angry mob in India, he faced the dread disease, and with a smile he was able to say goodbye to his boys when they were sent away from the home. He refused to be anything but hopeful and cheerful in all his conversation with Mrs. Morton

during all the days of her loving service.

He took his call as a call from God. One day, when she, who loved him best in all the world, was trying to understand something he was saying, and had failed, he said, "It is all right." She said to him, "what is all right, Herbert?" and he answered with his old sunny smile, "everything is all right." We cannot understand why he must be called away from his home and his work and his friends, all of which seem to need him so, but it is good to know that he spoke truly, and to know that "everything is all right."

To the Mission, his death has come as the loss of one of its ablest men. To the college staff and students, his death has come as a personal bereavement. When the news of his death reached India, the chief men of Rawal Pindi gathered and passed resolutions expressing their profound sense of loss, which they telegraphed to Mrs. Morton.

To those of us who have known him as a friend, whether we be American, European or Indian, he is a friend, kind, generous, thoughtful, loving; a man with a character full of Christlike beauty, whom we look forward to meeting again when our work, too, is done. Those of us who still labor on at the task that he loved, pray earnestly that God may raise up scores endowed as he was to serve where he did, and to find his joy in their service.

The mission mourns the loss of Mr. Morton. One writes as follows in the *United Presbyterian*:

"He was early seized by the missionary passion. Probably the purpose to go as a missionary, was finally crystallized the last year of his college course, when he attended the great Student Volunteer Convention at Cleveland, Ohio. At the close of his seminary term, he accepted an appointment from the Foreign Board to India. He was ordained in the Eighth United Presbyterian Church September 23, 1901, and soon afterward he and his wife set sail for their distant field of labor.

His wife, formerly Miss Edith Johnston, of Seattle, Washington, is a niece of Dr. W. P. Johnston, for many years the president of Geneva College. With her cheerful disposition, her intellectual force, her thoughtfulness and sympathy, she has been a host of strength to him, both in his work in the field and during the long, wasting days when disease was doing its deadly work upon him. Their two bright boys are an unspeakable comfort to the sorrowing mother.

In India, Mr. Morton spent his entire term of service—with the exception of one year given to the study of the language—as principal of Gordon Mission College at Rawal Pindi. He seemed to be specially qualified for educational work. He took great delight in it. He was a good organizer and had executive ability of a fine order. He got a wonderful hold upon the hearts and lives of the students who came to the college. The deepness of that hold was testified by the letters and cablegrams that came from them during the months of his sickness, and by the prayers for his recovery which went up from those far distant student rooms. His fine personality, even more than his teaching skill, affected many lives and will yet do a great work in lifting India.

It seems to be quite evident that it was through his zeal for his work and his utter self-forgetfulness while he ministered to others, that he contracted the dread disease which finally took his life. It was a long, hard battle with the disease, and it was a losing battle. But his faith never failed. His hopefulness was with him to the end. His religious experiences, as he lay on his sick bed, were rich. And he entered gladly, into his rest, as a tired man lies down to sleep.

We believe his death will do great things for India even as his life did. One of the missionaries, writing of him said, 'Whenever I think of him, it makes me want to be good.' There are multitudes who will feel that same impulse whenever they think of J. Herbert Morton. And though being dead, he will still speak."

Grace Collins Campbell.

Grace Collins Campbell was born near Xenia in 1876, was educated at the Xenia High School and Monmouth college; was married in 1904 and went to India in the fall of that year. She died April 6, 1910.—Eds.

Only five short years of service in India! But the influence and example of her quiet Christian life, has left its impression on the lives of many in the Jhelum community, who knew her. Again the lesson is brought to our minds that our influence is not measured by years, and it is not so much the *amount* of work we do as the life we *live*, which counts.

It was my privilege, for four years to be associated with Mrs. Campbell in the work at Jhelum, and especially in the itinerating work of the district. Her first winter, we lived in the same home. Well do I remember how diligently she spent hours every day in the study of the language.

When the winter camping seasons came, she was always ready to go with us. The hardships of camp life she bravely met, and was a help to us all, by her cheerfulness and good counsel. Her knowledge of nursing was a great help in treating the sick, who came to the tent for medicine.

At one of our camping places, we have a Mission Boy's School. Every day, after school closed, a number of boys, Hindu and Mohammedan, would come to the tent, and Mrs. Campbell taught them Bible Stories and verses.

It took a good bit of courage to start out into camp with little Ruth, when she was a delicate baby, only two or three months old.

From one camping place to the next, were often long, hard moves, but little Ruth would be well bundled up in her mother's lap, safe from rain and wind, or sun, for we had all sorts of weather on "moving days." But any hardship or discomfort was soon forgotten in the joy and pleasure of the work, and the memory of those camping days together is a very pleasant and happy one.

Her death has been the means of softening hearts and causing the thoughts of the careless and indifferent to turn to things pertaining to the life beyond.

At her grave, Christian and non-Christian gathered with sympathetic and sorrowful hearts.

Though gone from our midst, she still lives in the hearts and lives of the people here, and the memory of her life is bringing blessings to many.

ELLA M. GORDON.

My acquaintance with Mrs. Campbell began in the autumn of 1904, at the beginning of her missionary life in India. At that time, she and her husband were sent to Jhelum for language study, and later were assigned to work in that station and district.

Endowed with many gifts and graces of heart and character, she was peculiarly fitted for a home-maker. And yet, she was obliged to be away from her home many months of the year.

During the cold weather, she traveled with her husband through the district in a two-wheeled cart, living in a tent, "roughing it" in more ways than one, never shrinking from hardship, where duty called, until the end came, and she was ready.

The camping season over, back in the station, she was always ready for every good word and work, faithful in attendance at church and prayer meeting and missionary society, and by her very example she showed the native women what a mother of little children can do.

I think of her happy home as last I saw it, a little more than a year ago—full of life and brightness—and now, as it must be to him who is left alone, its light gone out.

I think of our farewell at the railway station, as we were leaving for the home land, when the dear mother held little Ruth up to the car window for a final goodbye, and, as the train moved off, the precious child waved her tiny hand,

SOME SUMMERS ON THE HILLS.
The Party at "Eagle's Nest" with Mrs. Campbell, Summer 1999.

as was her custom at parting, calling "come again." How little we thought that should I "come again," it would be to find this home darkened, the bright smile of welcome missing, dear little Ruth and Dorothy motherless, their grief-stricken father desolate.

But we know that the darkness and sorrow are all on our side. With her, all is brightness and joy in the presence of the Saviour and the companionship of loved ones gone before.

MRS. E. STEWART.

Sickness, Death and Funeral.

During the early part of the winter, Mrs. Campbell was in the best of health and spirits. In February, she was obliged to come in from camp on account of ill health. Her disease, at first, was not recognized, and was of such a deceptive nature as to give no cause for alarm. Two doctors had been in attendance on her for some time, but the last of March, a missionary physician from Peshawar, was called in consultation. He was also a noted surgeon, and was sent for because at that time, it was thought that perhaps an operation might save her life. He pronounced her trouble to be *Sprue*, and said that there was almost no hope of recovery. He broke this news to Mrs. Campbell in a gentle, Christ-like manner, and before leaving, lifted her up to the very gates of heaven in the arms of prayer. This sickness, which is peculiar to the East, was part of the price paid by Mrs. Campbell for her service for India, and she said, "if God would accept it as such, she was willing to lay down her life."

The sickness, in its progress, caused great suffering, yet no one ever heard any word of complaint from her lips. Death seemed to have no terrors for her, and though she was soon to be separated from her loved husband, her two little daughters and her sister, her conversation was as of one who was only about to take a long journey. She sent loving messages to her father and friends at home. When asked if she had any message for the servants, she said, "tell them it is true." (Meaning the Gospel.)

When the end came, it was not as she and others had feared, but in answer to much prayer, peaceful and without a struggle. No one who saw her after death, can ever forget the look of peace and satisfaction on her face. She was robed for her last rest, in pure white.

The casket, made of pine boards, draped with white cloth, seemed an emblem of purity.

Friends outside of the Mission, as well as those more closely connected with her, showed their sympathy by sending beautiful flowers. These filled the room in which the casket was placed during the service, and afterwards were placed on the grave by dear little Ruth with her own hands, completely covering it.

The servants dug the grave. When told to call some day-laborers for this purpose, they replied by saying, "let this be *our* work."

One needs to have lived in the East, where almost *no service* is rendered without an expectation of full reward, to appreciate that this was in reality, a labor of love for the mistress who had gone from them.

The service at the house was conducted by the Rev. J. W. Ballantine, and was attended by almost everyone in the Mission. The news of Mrs. Campbell's death had been sent to the various stations by telegram, and all responded by coming to the funeral to show their love for the dead, and great sympathy for the loved ones left behind. The rooms were filled with her fellow missionaries, many others in the station, and a large number of Indian friends. Mr. Ballantine spoke very feelingly of the love and high esteem in which Mrs. Campbell was held by all of us, and also words of encouragement and hope for those who had been bereaved. He then called on Rev. Labbu Mal, the pastor of the Indian congregation, to speak, and the testimony he gave to Mrs. Campbell's relation to the Indian people, was beautiful. The twenty-third Psalm was sung, a prayer of faith and trust offered by Rev. R. Maxwell.

The casket was then carried from the house to the grave by missionaries and Indian friends, followed by a long procession on foot, the cemetery being only about half a mile away. A short impressive service was also held at the grave, conducted by the Rev. T. L. Scott, D. D., and the loved one was peacefully laid to rest.

Many went away feeling that the cause of Christ in India had suffered a great loss, for the grave had taken one whose gentle and loving influence had been felt among us, and will long remain with us.

AMELIA CALDWELL.

. . . She was an honored member of our Mission, esteemed and loved by us all, and we are the richer for her life among us. To us, it would seem that her life had been cut off too soon, so much did she seem to be needed, not only by her family, but also in the Mission. But no one having seen the look of peace which was so marked on her face, even after having bid her litte daughters farewell, could doubt that the Father who gave that peace "doeth all things well." We praise Him who enabled her to sing with assurance, "and in God's house for ever more, my dwelling place shall be."

BLANCHE C. BALLANTINE.

Self Support in India Missions---
History and Forecast.

By EMMA DEAN ANDERSON, SARGODHA, NORTH INDIA.

(This excellent article belongs to the India study.—EDS.)

WHAT I shall have to say on this subject, shall be very largely the history of the work in our own part of India. Conditions are different in the different parts of this country, and while Christianity is much older in South India, than in the part occupied by our Church, yet it is also a fact too, that the greater part of Christians in all parts of the country, are from among the poor and despised of the land, and the history of the work in one part, will be true to a great degree, of all parts of the land.

One of the most encouraging things about self-support work, is the fact that the most of what has been accomplished toward a self-supporting Church, has been among those who have but little of this world's goods.

The greatest encouragement we have, is that which experience has taught us—that the progress that the work has

made among our people, has not been because of increase of this world's goods, but by the work of the Holy Spirit in the hearts of God's children.

Self-support denotes progress, and any real, true progress in the Church of Christ, comes only through obedience to the Head of the Church. So, in the history of self-support in our Church in the Punjab, the first decisions and separations for this work, was after the leaders yielded themselves to God. They gave themselves over to God to be used as He would have them work.

This was during the revival of 1896. "The Church, up to this, was not a giving Church. Poverty among her members was great, and there had not been much stress put upon giving, but during the revival, the Spirit laid hold upon one of our young ministers, and showed him that he was to become a leader in a movement toward self-support."—(Jubilee report.)

Rev. Gandu Mal, pastor of a village congregation, was obedient and gave up all mission money, and decided to take nothing but what his own people could give him. He met with much opposition from his fellow workers, but he was determined to do what the Spirit had taught him, no matter at what cost.

About the same time, two of our students in the seminary—Labbu Mal and Mallu Chand—who had also received a baptism of the Holy Spirit, decided that when they had finished their studies and had returned to the circle of villages which had been assigned to them, that they would take only what their own people could give them. These too, met with bitter opposition, and were persecuted by those who were not willing to take the same step.

It was the writer's privilege to be closely associated with these two dear servants of the Master for six years, and I know something of what it cost them to be obedient.

They were often accused of taking money on the sly from Missionaries and pretending to be something they were not.

Their living was very meager—nothing but the plainest food and coarsest clothing. Sometimes there was no food in the house for the next meal. Entire nights were spent in prayer, alone with God. His promises were pleaded before Him, who has promised that His Word shall be made sure. He was asked to furnish the daily bread. How truly they learned, in those days, to say "Give us this day our daily bread."

Even their own congregations wondered at anything so strange as a teacher or pastor without any wages from the mission, but step by step, these faithful servants won their way into the hearts and confidence of their people, and gathered for themselves and their families, a living. I use the word *gathered*, advisedly for this is just what they did. In harvest time, going from village to village, and from house to house, gathering up the grain which made up the Church contributions. Sometimes for extras, there was a present of a chicken, some eggs or a dish of clarified butter, and a wedding fee would bring enough to buy a new tubran or cotton shirt.

They walked miles and miles in visiting the villages of their circle, often carrying home on head or back, a bag of grain, and all this time feeding the people on the *Word* and praying with them and for them, as only those filled with the Spirit of God can pray.

Sometimes Rev. Gandu Mal went without dinner himself, in order to feed a guest in his home, there not being enough for both. In order to save a few cents, he and his faithful wife would go to some quiet spot and wash their clothes. Their people would know nothing of this self denial, neither did they wish it to be known, for the sake of the good name of their congregation.

Very largely, through the faith and example of these three leaders, others have been led to seek a life of deeper, fuller consecration to the Master, and

have given up mission employ and became pastors of self-supporting congregations, and today we have *seventeen* self-supporting pastors in our mission.

The building up of a self-supporting congregation in a village or circle of villages, is done gradually. The first step is to find a man who is willing to go and live among the people and take just what the people can give him. He will have many things to teach the people, but as they are strengthened in their Spiritual life, so will their contributions increase.

No method has succeeded in bringing self-support, like God's own way—"Bring ye all the tithes into the store house, that there may be meat in my house." I believe God had the poor Punjabies and people of other mission lands, in His mind and heart when He gave this command, and if it is obeyed, no matter how poor a people may be, they will be able to support their pastor.

I remember of being present when one of our self-supporting congregations was organized. There were seventeen families. One of the newly elected elders said, "If we seventeen men work and bring one-tenth of our earnings to God, we can feed our pastor." The others, seeing it was a possible thing for them to do, decided to do it, and for years they have been self-supporting.

I can remember when the members of the largest and strongest self-supporting congregation in Sargodha district were enquirers back in one of the old districts; they were trained under a self-supporting, self-denying pastor, and when they left their homes and friends behind them, and with their few half starved cattle and rude farming implements, went to seek a home in the canal country.

They had to break up the virgin soil, build sod houses, eat the plainest food and had to go in debt for their seed grain, and living until the harvest would come; but before any income came, they, by a decided action and earnest prayer, promised God the *tithe* of all that would come, and today, after six years, they are well-to-do farmers, paying rent for their land, working under a hard landlord, and yet they pay their pastor a good salary, give liberally to the salary of the Seminary Professor supported by the Indian church, and this year are giving more to the Home Mission Board than their first pastor received from them and thirty-four other villages when they became Christians.

What of the "Forecast?"

Bright as the promises of God, I say confidently.

It is my candid opinion that just as fast as we can find Spirit-filled men, who, filled with the love of God, and souls of men, are willing to go out among our villages and teach the people and walk humbly among them, taking just what the people can give, leading them along, step by step, in the Christian life, it will not be long until the Church of Christ, even among the outcasts, shall be self-supporting.

How shall such men be obtained? By you and I, dear reader, taking time to pray, and not letting go until God shall pour out His Spirit upon all His servants. He has promised to do this. He is only waiting until the Church *here* and *at home* shall ask Him to do this in a way that He cannot refuse. How long shall He have to wait?

Systematic Study of Missions.

By Mrs. Walter Hopping, Buffalo, New York.

THE old adage, "Knowledge is Power," is as true now as when first uttered. When Frederick the Great, heard of the defeat of his army on a certain occasion, he exclaimed, "we must educate." Burke said, "education is the chief defense of nations." We are beginning to realize that if the church is to meet successfully, the crisis before her in missionary work, the whole membership must be educated along missionary lines.

A few years ago, emphasis was placed upon presenting the needs of the heathen world to the students of our colleges, that they might be willing to go. Today, we realize if the world is to be won for Christ, it is necessary for every man, woman and child in the Church to do his part. They will not do their parts unless they know the great need of the world for their Saviour, and the great purpose of the Saviour for the world. The past decade has opened for the Church, an era of missionary education. For many years, the actual study of missions was confined to a few groups of women scattered over the Church. Today, we see the leaders awake to the need of instructing all. Courses of study have been prepared for the Sabbath School, the Juniors and the Young People. An abundance of material has been collected to make these studies interesting and instructive. The series of Conventions, under the auspices of the Laymen's Missionary Movement, which swept over our land the past year, was a bugle call to men to get acquainted with the wonderful work before the Church. No course of study has had a wider or more comprehensive view than that prepared for the women of the Church. When Miss Child presented to the Ecumenical Conference in New York, in 1900, the plan of having prepared by competent writers, a series of text books, treating of the subject of world wide evangelization in a systematic way, she little realized the extent to which it would grow. The small edition of 5,000 copies of the first book of the series was soon exhausted and there has been an increasing demand ever since, until this tenth year brings the sales up to 600,000 copies and the committee feels that this is not the close, but the beginning of the effort.

A new course is being prepared, and no doubt it will enlist a still larger part of the Church membership in mission study. The ideal condition will be reached when every Church member is as familiar with the miracles of modern missions as he is with the miracles of the New Testament. Some have complained that the studies have been too difficult. In mission study, as in all other worthy undertakings, the benefit derived will be in proportion to the time and effort invested. One great need has been competent leaders for study classes. The difficulty of securing these should not be so great in the future. A larger supply of competent leaders should have been developed by the study of the past ten years. Another outgrowth of the movement has been the summer schools for missions, wherein leaders are being trained. The rapid growth of the movement proves that it is not impracticable, but only needs earnestness to make it a success.

What are some of the results of the ten years study of the mission fields of the world? It is difficult to state definitely, the results of a movement which is still in the period of development. One of the most important results is, that missionary interest is no longer based merely on sentiment, but on the firmer foundation of fact. It is very helpful to have God's messengers fresh from the field, tell us of the needs of heathen lands and of the victories the gospel is winning. But these opportunities must of necessity be only occasional and the messages they bring fragmentary. When the women of

the Church meet together, week after week, with maps and charts and all the helpful material which has been prepared, to study and pray over these fields, the facts will be more firmly fixed in the mind, and the interest aroused will not be ephemeral, but lasting.

The course of study which has been issued, has given us a glimpse of the world as a whole. Every person should be most interested in, and familiar with the welfare of his own family. So every Christian should be most interested in, and familiar with the work of his own denomination. The best citizen seeks, not only the highest interests of his own family, but the welfare of the nation. The truest Christian broadens his view to take in every land. The world does not seem so big and indefinite as it once did. We do not feel that we are working alone at this great task. Denominations have been brought closer together. We have had a glimpse of the whole Church at work, praying, teaching, suffering, advancing like a great army. In some places, the hosts of heathenism have given way rapidly; in others, the advance has been more slow, but we have seen it as a world-wide movement.

While the rapid sweep, which has been made through all the continents and islands of the sea, has permitted but a birds eye view, it has given a more business-like conception of the work to be accomplished. Every decade makes the Church realize more fully that the evangelization of the world is the real business of the Church, using the word, business, in the ordinary sense of that term.

Once, missionaries were looked upon as visionaries. Today, the Church is getting the vision. No one can have followed the course of study of the past decade without having received a larger vision of what Christ meant when He commanded His disciples to preach in Judea, Samaria, and the uttermost parts of the earth. "Nothing is accomplished without vision. Those through whom the Spirit of God has his most effective work are *Seers;* those who see the vision of God's purpose and of human opportunity." As the Church gets the vision, the missionaries no longer seem visionary. They are recognized as servants of God who are working in a practical way, to obey the last great command of the Saviour.

Another logical result of the systematic study of missions, will be more intelligent prayer and larger giving. A minister was once called upon to lead an audience in prayer for a certain country. Much to the surprise of everyone, he declined. Later he explained to a friend his reason for his strange conduct. He knew nothing of the conditions of that country and felt that he could not pray intelligently for it. A knowledge of the facts will make prayer more earnest and effective because more specific. So giving will be more intelligent.

Many give, under the impulse of the moment, because their hearts have been stirred by some specially touching incident. When the Church comes to view the evangelization of the world as her supreme business, it will lead to the regular investment of funds in that business.

Is it too much to expect that some lives may be dedicated to the service of the Master in foreign fields, as a result of the knowledge gained in study classes?

I think it is Mr. Sherwood Eddy who tells of finding his brother, who was a student at Yale, reading a large history of Greece. He asked him why he was reading it. The response was, "because I want to be a well read man." Mr. Eddy asked him to read certain books on missions. The brother had not been interested in missions, but before he had finished his third book, he offered himself as a student volunteer. The indifference of any true Christian is due to ignorance of God's purpose and the needs of the world. May the coming decade find the whole Church membership busy studying missions. "With knowledge to supply the fuel, the Word and Spirit to add the spark, and prayer to fan the flame, missionary fires will be kindled and souls will be set ablaze with holy zeal."

Young Women and the Open Doors.

By Mrs. Winifred Wirts Dague, Chicago, Illinois.

SOME months ago, I heard Rev. W. R. Lawrence, then of Pinckneyville, Illinois, speak of "The Cross on the Door," applying the thought to our conduct in the home as it would be if we would remember the Cross built in the panels of our doors.

So it is by this sign, my dear young women, that you may recognize doors of opportunity. They will all have in their panels, the Cross.

Let us see what some of these open doors along our way, have to offer.

A door, so large and broad and wide, is the one opened through persecution by Robert Raikes. It is now held open to us by one who constantly urges us to more earnest endeavors—our faithful Sabbath School Secretary, Rev. W. B. Smiley. Through this door, if you listen girls, you may hear Bible Teachers calling for pupils, children calling for teachers and Superintendents calling for helpers in the various branches of the work. I do not need to emphasize the call which comes to you from this door. You have all perhaps, been within at some time. Too often the letting go of Mother's hand means the staying away from Sabbath School. How is it with you, girls? Are you actively engaged in Sabbath School work? If not, why not enter this wide open door of opportunity next Sabbath?

Very close to the Sabbath School is another door, and there stands one, urging young women to enter. Her face beams when she tells us of the work. It is Mrs. N. Wylie Stevenson, General Secretary of Junior Work. Just listen, and she will tell you how much the Juniors need leaders, and surely many of you will be persuaded to take up this splendid work.

Through the next door, we catch glimpses of beautiful mountain scenery, but as we look closer, we see that those mountains shadow homes of darkness. If you will listen, Mrs. Cook will tell you in her earnest way, of our work among the mountaineers. This door has been open long years, but it is only recently that our Church has entered in. How are we entering? By sending young women to train the hands and cultivate the minds of youth, and call to mind the days of old, when their Scotch ancestry knew the Lord. Surely this is a splendid work for our young women. Certainly the Cross is upon this door of opportunity. Distinctly we may hear the Master's voice saying, "Enter in and work—this is a part of my vineyard."

Mrs. Yourd, full of enthusiasm, is standing at the next open door to tell us of the work among the Freedmen. As we listen, our party will grow smaller, I know, as some of our girls will enter this door to take up this work.

Hush, girls! Listen! Did you hear that wailing cry coming from this next door? As we draw nearer, we see standing there, our very efficient Foreign Secretary, Mrs. H. C. Campbell. As we look in the open door, it seems dark, so very dark we can see nothing, but can only hear that plaintive call—"O Sister, come over and help us! If you have studied medicine, come and relieve our physical suffering, but if not, come anyway, and show us the Way of Life! Bring or send us the Light quickly, for we are perishing. Come! Come!" As we look more closely, the light from the open door of civilization penetrates a little way into the darkness and we see the eager faces of our little sisters in India, and the veiled faces of our sisters in Egypt, and we see that their souls are

"longing, yea, even fainting" after something; they know not what—but we know. Yes, my dear young women, you know the God for whom their souls are fainting, and knowing Him, can you stand at this open door, hearing these cries and carelessly turn away leaving them to die without the knowledge you possses? "The Light of the world is Jesus," but the Light must be passed from hand to hand. Will you not carry the Light into this Door of Darkness?

There are many young women walking along life's pathway looking in at these different open doors, who long to enter in, but for various reasons cannot. For their benefit, we will stop at this last open door, over which we may see written, "Young Women's Missionary Society." Let us all enter here and Mrs. Alexander will tell us how we may, by organized effort, help in all the various branches of Mission work. In this society, we will learn how to pray earnestly and to give intelligently. If you cannot enter any of the other open doors, enter this one *now*.

Young women, all of these branches of work need you. Will you not enter one of His open doors of service?

Did I say we would look within no more open doors? Turn and look at one more. We see it ahead of us, at the end of Life's pathway. Toward this Door, we are all advancing. It is the only one through which we may enter Heaven. Is there a Cross in this Door? Yes, and more than a Cross—the Cross hung Saviour, who said, "I am the Door. No man cometh to the Father but by me."

Looking forward to the Last Great Day, I think I see, emerging from all these other open doors, young women leading Juniors, Sabbath School scholars, little sisters of India, Freedmen, children of the Mountains and many others, all eager to enter this Door, opened at such a sacrifice. Young woman, are you willing to enter this Door *alone?* You may have an abundant entrance if you will lead others by the hand and say to the Master, "Of those whom Thou hast given me, I have kept them all. I have been faithful to my trust. Here, Lord, these are of Thine."

What Shall We Do This Year?

By Mrs. J A. Alexander, Young Women's Secretary.

In the first place, let our aim be to do something that is worth while." Let every society remember the "Young Women's Special Work," which is paying the salaries of four (4) missionaries in four different fields—Miss Roma Beatty, Sialkot, India; Miss Bertha Houston, among the Mountaineers at Frenchburg, Ky.; Miss Christianita Totten, Henderson, North Carolina and Dr. Anna B. Watson, who is a physician in the Tanta Hospital, Tanta, Egypt. Because last year, the young women paid the salaries of the first three mentioned above, and had $514 remaining, we felt by making a special effort this year, we could pay the salary of a fourth one.

Dr. Watson, being a Medical Missionary, her salary is $750 a year, while that of a missionary, is $500 in India, and $550 in Egypt. The $50 is added in Egypt because of the higher cost of living. Will the President of each auxiliary society bring before her society, the duty and privilege the young women have, in supporting these four consecrated workers—while we sleep, they are working, and while they sleep we are working.

We are told there are three sisters in one of our middle Western States—one a teacher, and one a stenographer. These two support the third sister in the mission field. That is real devotion. We believe the stars in their crowns will be equal in number. "Those that go down into the battle receive no more honor than they that stay by the stuff." Will not every member help support these four missionaries by giving $1 each, to the "Young Women's Special," over and above their regular monthly offering—not $1 each month, but $1 *each* for the whole

year. Let us do away with our selfishness and stop "sowing to the flesh." We are not sinful because we *possess* the selfish instinct, but because we *yield* to it. "The flesh is that instinct in a person which rises up to demand its own gratification, regardless of all other interests." Do we love our neighbor as ourselves? If we do, we will share every good thing we possess with him. Who is our neighbor? All for whom we are responsible in the Foreign and Home fields. Shall we not pray more earnestly, work much harder and give more generously this year, and so fulfill the law of love, which is the law of Christ?

Shall we not attend our meetings each month this year? Is it not true, that some of you missed so many of the meetings of the Missionary society last year, that you had no interest in the ones you did attend? Attend every meeting this year, and see how your interest will increase. Don't be one of those poor, miserly Christians, who never do anything themselves, and continually find fault with those who do the work. Stop criticising your officers and pray for them. You would make more mistakes than they do, if you were in their places. Col. Roosevelt says the only man or woman who never makes a mistake, is the one who never does anything." You will find members of the "Know-all" family wherever you go. Let us keep them out of our Young Women's societies. I have never known one of them who was a help to any society—but always a nuisance.

Not long ago, Dr. Maria White asked for dolls and toys to be sent to the children in Sialkot, India. In a recent letter from one of our missionaries in the Sudan, she asked if some of the Young Women's auxiliaries would dress some dolls for her. Many of these poor children never had any dolls or toys of any kind. I am sure some of our young women will be glad to dress some dolls. I would suggest that a good way to get money to buy these dolls, is to have a congregational social. Have a box prepared with a hole in the top. Have some person announce what it is for, and I am quite sure you will get quite a sum for the "doll fund." If you want to do something else to make these children happy, make picture books by pasting bright pictures in books with cloth leaves, and these little hearts will be full of joy as they look at them, over and over again.

These things could be made this winter and have the box ready to send with the next party of missionaries going to the field.

Again, shall we not each one perseveringly and persistently, try to bring at least *one* new member into our Young Women's society this year. At the last Annual Convention, there were reported 4,982 members. If each one of these would bring only one new one, we could reach the 10,000 mark. Then, instead of paying the salaries of four, we could pay the salaries of twice four, or eight, missionaries.

Our aim for this year, is fifty new societies. We have ten of the fifty organized since May, 1910. If you have none in your congregation, won't you try to organize one this year? To recapitulate "the things we shall do this year:"

1. Remember our four workers in four different fields, supported by the "Young Women's Special."
2. Pray more earnestly.
3. Work much harder.
4. Give more generously of what our Father has given to us.
5. Attend the missionary meetings each month—make no other engagement for that evening.
6. Send some dolls and toys to our neighbor's children on the other side of the world.
7. Make some picture books for the little sick people in our hospitals in Foreign lands.
8. Each member of a Young Women's Missionary Society try to get, at least, one new member.
9. Have fifty new Young Women's Missionary societies by April 15, 1911.

10. Enter the Book Contest, determined to win the prize.

11. Read the Magazine each month.

12. Follow Lowell's advice: "Do your duty and hold your tongue."

In all our work, let us have large faith in God.

"The larger the bin,
The more He puts in."

On the Missionary Cruise "Athena"--A Visit to Our Missions in Egypt.

MISS ANNA A. MILLIGAN,
PITTSBURG, PA.

"The pyramids! the pyramids! Hurrah!" and we all jumped from our comfortable compartment places and rushed to the left hand side of our cars at the call, to look upon those piles of stone—the marvel of all the ages.

I had wondered if we would have any enthusiam left for Egypt, after all the weeks we had spent in Turkey, Asia Minor, Syria, and Palestine. We had been dropped down into another world when our steam yacht "*Athena*" cast anchor in the harbor at Constantinople and we were like a lot of school boys, and girls in our exclamations of wonder and delight and our peals of laughter at what seemed amusing in the extreme. Those had been strenuous weeks of sight seeing and travel, of late hours and early starts.

Mosques became common and we even ceased to laugh at each other as we tried to navigate about in the No. 19 sandals we were compelled to wear over our shoes as we "infidel dogs" walked upon their sacred floors.

We had seen Constantinople, had been received by the faculty of Robert College, and walked its famous halls; we had examined the architect's plans, and stood where the buildings will soon stand for the new American College forGirls; we had looked upon Troy and sweltered under the scorching sun in the famed and sacred streets of Ephesus; we had almost forgotten the ancient name and place of Smyrna in the celebration of their constitution day with flags, buntings, and rockets, and electric displays; we had spent a Sabbath at Patmos; we had made a stop at Rhodes and had spent a day at Mercine, Tarsus, and Adana, visiting the R. P. and Congregational Missions, and standing awed in the presence of the devastation and chaos of massacre days. No one knows what a day may bring forth there, but the missionares have no thought of anything but laboring on for Christ as long as they are permitted to live.

We had made a stop at Cyprus and visited the old Crusader castle made famous in Shakespeare's Othello. We had left our boat at Beirut and had spent a Sabbath at a beautiful spot in the Lebanons, another on Mt. Carmel and another at Jerusalem with all the busy days between at the places so dear to every Bible reader's heart, and so sacred to every Christian.

Of course I wondered whether anyone would have any animation left for Egypt! Two of our horses had dropped dead in their tracks and we had left two more to die at the hotel stops. Nine of our party had lost nerve and when we came to Haifa deserted the carriages and took the boat for Jaffa and went by rail to Jerusalem, awaiting our arrival. We had eight ill on the wagons at one time and when we reached Port Said, so many decided they would not be able to make the trip up country to Luxor, that they arranged to stay in Cairo and await our return. After "doing" the anciently

MISS LOIS BUCHANAN,
Missionary to India, September, 1910,

MISS MARGARET HORMEL,
Missionary to India. January, 1910.

MISS ELIZABETH G. GORDON,
First single woman missionary to India.
1855—1900. Now retired at 86 years of age.
Home at Pattersonville, New York.

* * * * *

The Junior's special work for 1909-1911 is building a Memorial, known as the "*Elizabeth Gordon Home*" for doctors and nurses at Memorial Hospital, Sialkote, India.

DOCTOR MARIA WHITE,
Physician in charge of Women's Memorial Hospital Sialkote, India. Doctor White is the first woman physican sent to India by our Board, 1886.

ANNA BOGGS WATSON, M. D.,
PHYSICIAN IN CHARGE AT TANTA HOSPITAL.

NURSE AND SOME OF THE CHILDREN IN THE HOSPITAL AT TANTA.

THE UNITED PRESBYTERIAN MISSION LIBRARY
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ancient things at Luxor and seeing our schools and church, nine more left us to hurry back to Cairo—one of them on a stretcher and another carried out on a pack-saddle. We numbered twenty-four of our original forty-eight who stopped off at Assiut—but what a day they gave us! Have you read Roosevelt's account of his stops in Egypt?—we are sure they could not have done more for him than they did for us. President Bliss had told us we were not seeing Syrian Protestant College at Beirut that we were only seeing the grounds and buildings. But we saw Assiut College, and Pressley Memorial Institute, and the Hospital! What a work it is! What an inspiration it was! I shall not attempt to tell about it—read the annual reports in our Magazine and you will know more.

We were in Cairo for Sabbath and for two more days. We United Presbyterians left one day early and visited Tanta and Alexandria and now we are proud and humble! God has blessed us. Our stations and our workers are the admiration of all. What a responsibility is ours. Unlimited opportunity, unprecedented need, a crisis on, and they are sending more workers home, broken down in health, than we are sending out.

☞We have lost ground in Egypt in the last five years! Nineteen schools have been closed because of lack of funds and workers, in the Delta alone.☜

You do not doubt we are humbled as the missionaries have said to us again and again, "I wonder what it is that God would teach us and the church at home. May we learn the lesson soon, for souls perish while we wait. Tell them to come and pray and send quickly lest the enemy conquer for a time, or we lose ground already gained."

"This has been the best part of our trip;" "This is the best day we have had;" "I wouldn't have missed this for anything;" "What a splendid man he is;" "He is a fine fellow, so strong, and manly, and cultured;" "For an all-round, cultured, capable woman, I haven't seen her equal;" "I just love that girl;" "Those missionaries make the finest bunch of people I ever saw!"

These are the comments we have heard on every hand from all members of the party, of all denominations, young and old, men and women. And they usually end up with, "You United Presbyterians have a great work here. You ought to be very proud of it!"

And so we are. And we only wish others of our denomination would visit Egypt and get the desire to do more for our missions, as we have.

May God bless them all.

Yours for advance in Egypt.

ANNA A. MILLIGAN.

At sea between Alexandria and Sicily.

FOR the empowering of the message we need the enriching of the Christian life of the Church at home. We carry to others no real message, but the message we know by experience. Once again the church is facing the full measure of her duty. From whence is to come the power by which we hope to win the world—by applying the whole gospel to the whole life of the world—social, political, moral and religious.

Robert Speer, D. D. at World's Missionary Conference.

Juniors in Missions

MRS. N. WYLIE STEVENSON, General Secretary of Junior Work
2212 Perrysville Ave.. Allegheny Pa.

Phillips Brooks says: "He who helps a child, helps humanity with a determineateness, with an immediateness which no other help given to human creatures in any other state of their human lives, can possibly give again."

My Gift For Missions.

Sing a song of sixpence,
A pocket full of dimes;
Shall I spend them on myself.
To help me have good times?
Not while many girls and boys
In far-off heathen lands
Have no chance to learn of Christ,
And learn the King's commands.
I think I'll give for missions
At least one dime in ten;
Then, if for funds you're lacking,
Just call on me again.

—*Exchange.*

New Societies.

By MRS. N. WYLIE STEVENSON, Gen. Junior Secy.

The Junior outlook is very encouraging this year, because of the many inquiries for helps and suggestions and because of the interest manifested in organizing new societies.

Your Junior secretary in her annual report asked for 50 new societies this year and the convention endorsed the request. The secretary is confidently expecting to get this number.

Since April 1st the following new organizations have been reported.

Indianola, Iowa, 32 members, Miss Edith Hickman, Supt.

Forest ave, Bellevue, 48 members, Miss Elsie D. Weghting, Supt.

Rock Island, Ill., 35 members, Miss Dorothy Hartz, Supt.

Ray, Indiana, 15 members, Mrs. B. E. Dobbins, Supt.

Sixth Allegheny Re-organized, 50 members, Miss Bird Cochrane, Supt.

Rose Farm, Ohio, 40 members, Mrs. J. A. Crooks, Supt.

West Chester, Iowa, 10 members, Mrs. J. L. Kilgore, Supt.

Colona, Pa., 20 members,

Colona, Pa., Little Light Bearers.

New Cumberland, W. Va., 30 members, Mrs. Laura B. Wylie, Supt.

South Youngstown, Ohio, 20 members, Mrs. Martha Fisher, Supt.

Red Oak, Iowa, 31 members, Mrs. W. C. Hillhouse, Supt.

New Bethlehem, Pa., 20 members, Miss Joana McCartney, Supt.

Delancy, N. Y., 15 members, Mrs. J. E. Springer, Supt.

Blue Mound, Kans., 10 members, Mrs. B. M. Dobbins, Supt.

2nd Church Youngstown, Ohio, 29 members, Mrs. Ruth Rowland, Supt.

Slippery Rock, Pa., 17 members, Margaret Peebles, Supt.

3rd Youngstown.

Plain Grove, Pa., 15 members, Mrs. Wm. Elliott, Supt.

Caledonia, N. Y., 14 members, Mrs. Clarence Williamson, Supt.

Instructions and literature for organizing have been sent to nine others that have not yet reported. More than four hundred and fifty boys and girls brought under training in six months. We have also six new life members reported.

Special Work.

By the time this Junior number of the magazine reaches its readers the thank-offering ingathering will be over and the

superintendents should begin to plan at once for the Junior special work. Remember this special work means a *special* effort on the part of the Juniors.

Two plans that worked well last year was first, the talent plan, where twenty-two nickles were given out to the Juniors in January, with which to trade and make a return in three months. By selling home-made bread, cookies, pies and cakes, sugared pop corn, home-made candy, aprons, towels, shoe blacking etc, a return of $43.00 from an investment of $1.10 was made before March 31st. The second plan was a whirlwind campaign of selling bricks. The society chose two captains, and colors blue and red, the losing side to give a social for the winners. A card was given to each one of the Juniors which read "Junior special work for 1910, Building an annex to the Memorial Hospital, Sialkot, India. "Take a brick at five cents." Signed by the superintendent. The campaign lasted ten days and the result was $30.00. One boy sold 80 bricks.

We feel that an extra effort must be made this year if the Juniors raise the $2600, necessary to complete the building, to be known as the Elizabeth Gordon Home at Sialkot India.

We are confident the Juniors will do this with the help of the Superintendents and Leaders.

Christmas Boxes.

Now is the time, Junior Leaders, to have the Juniors think of what they can do to make others happy on Thanksgiving Day.

Also you must all go to work *now* on your Christmas boxes, as it requires several weeks for the boxes to reach their destination after they have started.

All kinds and sizes of dolls are joyfully received everywhere, both in home and foreign lands. In many places, a donation of dolls can be had from the toy stores, and then what an interest it will be to the Juniors to dress them when they think of the happy little hands stretched out to receive them at Christmas time. Cloth dolls and animals, which we find printed, ready to sew, can be made, and then filled when they reach their destination.

The boys and girls can gather pretty pictures and mount them on card board or paste in scrap books. The missionaries can always use pretty pictures. Picture cards with scripture verses are always acceptable.

By filling a box with good second hand clothing for our southern mission stations, you help to keep the boys and girls in school all winter, and enable older ones to attend Church and Sabbath school.

All boxes should be sent off by the middle of November, or not later than December first. Foreign boxes require at least six weeks for the journey. Remember to prepay all charges for mailing and shipping.

"The Child and the Kingdom."

By Jessie Blyth, Philadelphia.

At the beginning let me say that if there be among my readers, a woman who feels a call to work among the children, but who holds back on account of lack of education, or time, or ability, or training, or assurance in herself,—let me tell that woman that I understand her case perfectly, for it is my own.

Another thing I would say:—Don't you think that perhaps the Lord may have the more glory because of our handicap. He often seems to choose the weak things. Paul, you remember, gloried in his infirmity because it permitted the power of Christ to rest upon him. This does not mean that I do not value and envy education and training;—you understand that—but I know and have proved that the sufficiency of God is a very practical thing, and that whenever and wherever and how-much-ever we need him, He supplies that need.

So to this woman to whom I am talking, I would say; If, like Goethe, you "love God and little children," that is all you

A family who have had the benefits of Christian training and education.

Part of a family of eleven children, none of whom have had the advantage of Christian training.

WHAT MAKES THE DIFFERENCE AND WHOSE FAULT IS IT?

require to start with. The rest will be given you as you go along.

Would you like to hear about my Junior Missionary Society? There are not very many of us—about twenty-six members, of all ages between 6 and 15. Last year we divided the meeting hour into three periods of twenty minutes each—the Prayer Meeting, the Mission Study and the Closing Exercises.

The Prayer Meeting

Is led by Juniors over ten years old, selected by the Prayer Meeting Committee, who always make out the program. We have never had any trouble in getting the children to take part, one reason, perhaps, being that there is no stiffness in our meetings; we are just like one dear, happy family. I thought the children would object to

praying, so at first, I wrote out little sentence prayers for them. After a while, the Chairman of the Prayer Meeting Committee came to me and said, "don't you think we should pray our own prayers now?" So of course we did, after that, and it is very beautiful and very touching to hear them pray.

We make much of prayer. It is a real thing to all of us. We believe God does things when we pray; and only today, we have had another instance of that, in our Thank-offering. Last year we figured that if each of us could set aside an average of two cents a week, it would amount to nearly $30.00 in the year, so I said to the children, "should we ask God to let us have $30,00 for our Thank-offering this year?" They eagerly said "yes," and we have been praying for that amount through the year. Today, the offering was taken and we have $31.02.

Whenever we know of a need of any kind, we pray about it. The children seem to understand the situation and enter into the ministry of intercession so simply and sweetly. Mrs. Killough and I often wish that their parents could hear them, and many, many times have we said with James Chalmers, "Thank God for bairn's prayers."

The singing too, is such a beautiful feature of the children's meetings, particularly when the boys and girls sing separately. One Bible song that we are very fond of is, "Within Thy Tabernacle, Lord," the boys singing the question and the girls the response. I think there could not possibly be sweeter, purer melody than the girls' voices, while Mrs. Killough likes especially to hear the boys.

Now for our second period—

The Mission Study.

The older children were in my class, while Mrs. Killough took the younger ones into another room and taught them there. Space would fail me to tell all that we did in our Mission Study Class, and yet, when I began, I had no idea what I should do. But early in October last year, there had been an Institute in the Second Church here, at which two splendidly trained young ladies conducted a Model Junior Mission Study Class. Their book was "Uganda's White Man of Work," and from them I received some valuable points. In teaching the second chapter, one of the young ladies produced letters supposed to be written by the eight members of the party which went out with Mackay. So, as we had undertaken Egypt as given in our Junior Book, that gave me an idea for Chapter thirty-two. I asked one of the Juniors to write a letter such as she thought the letter to the "Synod of the West" would have been. Then another I asked to write a letter as from Mrs. McCague to her sister in America, dating it December 25th, 1854, and another was to be Dr. Lansing, and to write a letter to his mother five years after the Mission had been started. And so we proceeded through the chapters. For every lesson, God gave me, in answer to prayer, some interesting little plan.

For Chapter thirty-four, one of the girls represented a rich Coptic girl; another belonged to the poorer class; a third was the very poor, the Felaheen, while still another was a member of a Christian family. All these girls were supposed to have met at a Mission School, and they talked to one another, asking questions and telling about the homes they had come from.

When we came to Chapter thirty-six, we wrote a book—The life of a Moslem boy who went to Assuit College, each chapter being written by a different Junior. I find that nearly all of the children have imagination and can "make believe" very delightfully. Thus we went through Egypt and India, in a pleasant manner, almost like play, yet learning much by the way, and praying for each new need as we met it.

The closing period was always very pleasant. Mrs. Killough brought in her little ones and took charge of the meeting while they recited what they had learned.

One thing they did last year, was to commit to memory a verse of the Bible for every letter in the alphabet. You should have seen how eagerly they went over the A B C's—"A soft answer"—"Be kindly affectionate," etc. Then if there was time, I told a story. The Life of David Livingston and that of James Mackay were covered in this way. And I found that a good, live story told as dramatically as possible, is the thing to interest the boys. They always gave me much better attention at this period of the meeting than the girls did. Professor St. John at New Wilmington, last year, taught us how to tell stories to children.

Then came our closing song—usually "Hallelujah, Praise Jehovah," sung without the books, and, all standing up together, we prayed the Lord's prayer, laying special emphasis on *our* clause—"Thy Kingdom Come"—and then—"G ood Bye" until next meeting.

Truly, there is no sweeter work in this world. Here, a woman who has no children of her own, can have a score to love and be loved by, to speak to about Jesus and look into their sweet, earnest faces, to teach them the needs of the children all over the world, to instill high ideals of life and service—and it may be years hence, some of these very same children may be serving the Master gloriously in a far-off mission field.

Isn't it a beautiful work? And need you hesitate to engage in it?

Junior Missionary Society in the tent at Tulsa, Oklahoma, before the church was completed.

Why I go to the Junior Society.

By R. E. HOUGH

I cannot give all my reasons for attending the society, but the following are a few of what I consider the most important ones.

I attend because I find it a delightful service. The truth presented, and the lessons taught are always helpful. The songs are beautiful and inspiring. I would not know half so many of the Psalms if I had not attended my society.

I attend because I think the Scriptures teach that the Father's blessing rests upon this work. It is written—"Train up a child in the way he should go, and when he is old, he will not depart from it." I want to be early and thoroughly instructed in the good and perfect way, for early training will secure habitual walking in the way I should go.

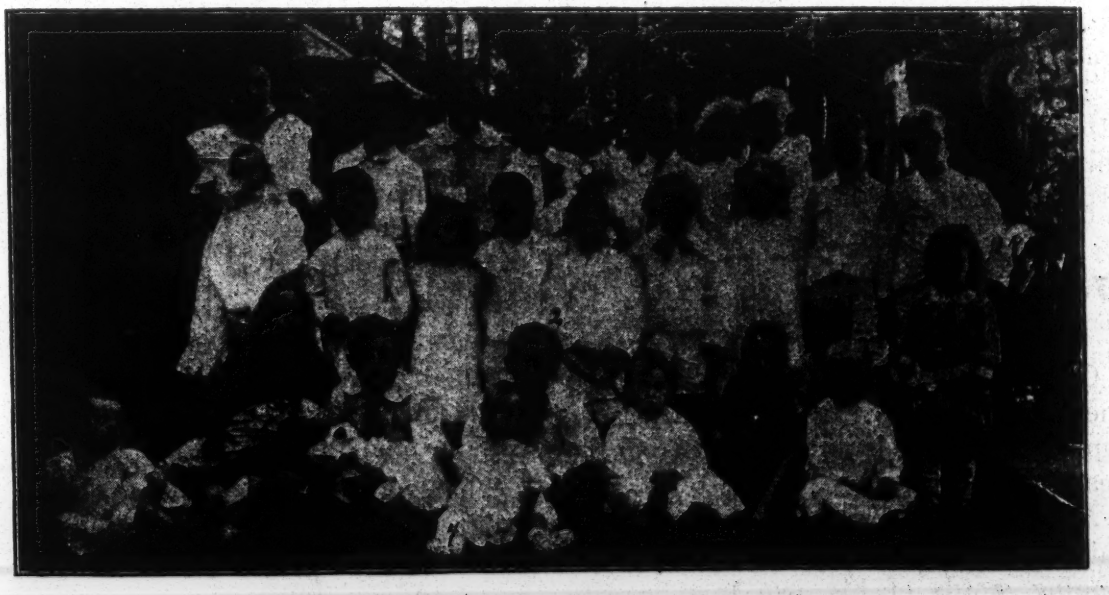
I attend as regularly as I can, for I know the Holy Spirit, whose office it is to begin and complete the Christian character, wants to be at work on mine. If I am to be "thoroughly furnished unto all good works," I must co-operate with him. This I can do by faithfully attending my society. By neglecting or refusing to go, I may greive the Spirit in whom all Christians are sealed unto the day of redemption. It is a terrible thing

to grieve Him, for we read concerning a certain people—"But they rebelled and grieved His Holy Spirit; therefore, He was turned to be their enemy, and Himself fought against them."

I attend because it is the safest place I can go. The very best companions one may find are in the society. I will not acquire any habits here, that will hinder me in after life, neither will I hear anything to poison my mind. The teaching is pure and helpful, and will help me overcome the temptations of life.

I attend because I will never have a better time to begin Christian service than now. If one is ever to do anything to help mankind, or be of any service to the Master, he must begin some time. The present is the very best time, for I well know, from experience in other matters, that the future will contain no better opportunity for service than the present moment. The truth is, *there will never be as good time as now.* None are too young to be workers in his vineyard. Samuel did telling service when he was but a child. And then I have learned, too, that delay is dangerous and treacherous. If I should refuse to go now, when I become older I might not have any taste or desire for the service of the Master. I know many who are in this very condition today. They have no delight in the service of God. Any way, if I should not lose the desire, I would at least, be seriously handicapped for Christian service by deferring preparation to a later date. I would miss the experience and the wholesome training one gets in the society. My parents tell me this, and I see many who have passed the formative period of their life, without training, unable to meet the requirements of the day. I heard a gentleman say recently, on being asked to do a certain work in his church, that it was too late for him to begin. I want to begin in time so that I may be able to do anything my church and my pastor may want me to do.

I attend because I will soon have to take father or mother's place in the church. They are anxious that I do my work well. If I do not get ready, I will disappoint their expectations. It will not be long till I will have to take my place, prepared or unprepared, in the great busy world. To be true in these days, one must have all the moral and religious training that he can possibly get. My pastor has been telling me that much will be required of the men and the women of tomorrow. I have great confidence in what he tells me. I want to



A GROUP OF MISSION CHILDREN AT RAMLE, EGYPT.

be ready, if God wants me to, to take his place. Some young people seem to think that it does not make much difference whether they attend or not, but I believe there is, and a great deal more than we can imagine. I am not too young to see that there are many about me who have had golden opportunities to do telling service for God, but were not able to meet the requirements of the hour because some time, back in their lives, they neglected something, possibly no bigger than a Junior society, and when the crisis came, they were not ready.

I attend because the sooner I dedicate myself to God, and His service, the earlier I ensure solid and abiding happiness. The injunction is: "Remember now, thy Creator in the days of thy youth, while the evil days comes not, nor the years draw nigh, when thou shalt say I have no pleasure in them." I believe if I will do this I can sing with the Psalmist in after life: "Great peace have they that love the Lord."

I attend because I think it is the best place where one so young as I, can best testify publicly that I do love the Lord, and his service. By confessing him before men in this public manner, I may lead others to do so. My example may influence some one to take a stand for Christ that even my own pastor has not been able to reach. "A little child shall lead them."

These are some of the reasons why I attend the Junior society. Do you not think, for the same reasons you should attend as regularly as possible?

Teaching Juniors to Sing, to Pray and Give.

Childhood is the time of joyousness, and the expression of this joy springs spontaneously to the lips, bubbling from the heart in cheerful song.

A bright, cheery tune will catch a child's fancy and he will often be heard singing words of his own to a favorite tune, therefore one of the first requisites to a child's song is a cheerful tune not "ragtime" music, of which we hear so much on the streets - but music, bright and animated, music to catch the ear and quicken the blood.

Let the child hear such music and he will soon want words to accompany it. Then teach the words of the song, line by line, either by word of mouth or better still, by writing them on the blackboard.

Many of the Psalms lend themselves readily to illustration, and even amateurs can easily make a picture or drawing on heavy manilla paper or cloth, having the figures separate to be attached to the picture by means of hooks and eyes.

If anything be lacking in the picture, it will be speedily supplied by the children who are quick and imaginative.

Take, for example, the Twenty-third Psalm. We have a picture of green fields and gently flowing streams—of sunken places almost covered by soft grass and blooming flowers, of rocks and pit-falls—around and through which are to be seen the many foes of sheep and shepherd.

The figures should all be made separately and put in place as the song is explained.

For sheep and shepherd, substitute children and the children's Shepherd. For the pit-falls and the sheep's foes—wolves and reptiles—show the saloon, effect of cigarette habit, bad companions and the many temptations that beset children.

The idea can be carried out to the end of the song, giving, a glimpse at the close of the Heavenly City.

Some of the songs can also be taught by means of simple games that will interest the boys and girls, and fix words and music in mind. The Twenty-fourth is such an one.

Whatever method is used, have the children understand they are singing the Lord's songs; that He wishes them to be happy and has given the songs to them because He loves them. From singing

His songs in His own words, to talking to Him, is a natural step.

Talk to them of their absent friends; how they enjoy talking to them by means of letters; how they talk to father or mother, who is in another room, where they cannot see them.

Speak of the Father always as a "Friend," who is near, even though invisible, not as a "Spirit" in heaven. Give them little sentence prayers from the Bible. Talk to them of the necessity of having the Father's help in the Junior meetings, of what will make the meeting more interesting, and they will soon begin to ask for those things in their own way.

"WHO AM I?"
"I AM A LITTLE JUNIOR."

Take them to visit some one sick or in need, and so arouse their sympathies for that one, and have them pray for him, then show them how to answer their own prayers.

Boys and girls delight to do something for others, and they will soon be leading their elders in the matter of giving, if they see their gifts are really pleasing and helping some one.

But, after all, the best way to teach them to sing, pray and give, is by personal example. Let them see you singing heartily, as to the Lord; let them hear you praying—not saying prayers, but speaking as to a dear friend; let them see that it gives you real pleasure to give up some personal pleasure, that you may bring a little cheer into some other life, and they will soon catch the spirit and will follow wherever you may choose to lead.

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The Children an Important Factor in Mission Work.

By Mrs. Elizabeth Houston Johnston,
N. S Pittsburg, Pa.

"The child of today is the citizen of tomorrow." Hence we must think of and deal with them as those who are here for "weal or woe," after we have passed away.

We all know what wonderful efforts have been put forth in the last century, for development of child life. Children are doing marvelous things along many lines of work, and not among the least of these, is that of missions.

Statistics of all protestant religions show a great increase of training given to Juniors in missionary work and corresponding, a great increase of results.

Children need less encouragement to do missionary work than older people. They learn very readily and retain in memory, what they do learn, and if they are interested in missions, it gives promises for their interest and influence in the future of mission work.

Mrs. Warnock, in her magazine article of last year, wrote this "We are accustomed to look upon the heathen mother as ignorant. In some things, it would be well for us to take note and follow her example. As soon as her child is old enough to hold a flower in its little hand, it is taught to lay that flower at the idol's feet. Should not the Christian mother show the same spirit by teaching and enrolling her children as *Light Bearers* and *Juniors* in missions, that they may grow, feeling that to love Christ and to have others love Him is the chief end in life?"

Every line of work demands training. In this great, busy world, very few positions of trust are obtained without more

or less preparation—hence, the earlier the children are entered in the "Junior Society," the better workmen will they become.

We should read with great interest and carefulness, the last annual report of our Junior Secretary. It shows increased membership and contributions, yet we also notice with regret, the few Junior societies in some Presbyterials.

Notice the request for *fifty new societies* the coming year. This is not too much to ask of our Church. We have about eleven hundred congregations. Four hundred eighty-three reported Junior societies; there are five hundred with no Junior organizations. We hope especially, for many new societies among our country congregations during the year. They may not have a large enrollment or be able to meet during all the months of the year, yet much may be accomplished and the influence of the work be far-reaching.

One reason, for lack of interest, no doubt, is the fact that so few take time to read or think of what the children have done and are doing in advancing the mission work. We are all much interested in their mental acheivements, their physical welfare and their social standing, but have not always the same interest in their spiritual attainments.

Perhaps we do not place the work before the children as a part of their own, but rather allow them to feel as if Christian work is for the older members of the family and not for them.

The parents are responsible for much. If we could only get the parents sufficiently interested, one problem in Junior work would be solved. They should be willing, yes anxious that their little ones should have a part in this work.

Parents must awaken to a realization of what this means to the future of their children and to our beloved Church. True, it may mean a little sacrifice to them now—it may mean a little trouble in getting the children ready for their meetings, a little self-denial in order that the children attend these meetings, but it will pay.

HAPPY LITTLE JUNIORS WITH THEIR RAG DOLLS.

The Juniors of our United Presbyterian Church, have a large place in mission work. They have endowed five beds in the hospital at Sialkot, India; one child's bed in Tanta hospital, Egypt; one bed in Jhelum hospital, India; have built the parsonage at Tulsa, Oklahoma; paid $2,300 for bricks, windows, doors, school furniture and a bell for the Girl's school building at Khartum, North; a school building for Indians at Tama, Iowa; have bought a farm—125 acres—and built a school house at Prairie, Ala., and are now building the Elizabeth Gordon Home, in connection with the hospital in Sialkot,

India, this to cost $5,000. All this, in addition to regular contributions to the different departments under care of the Women's General Missionary Society.

They have a Thank-offering each year, and we cannot forget the special Silver Anniversary Offering of dimes for the new work in Frenchburg, Ky., to which the Juniors contributed so largely.

Can anyone say that work with the Juniors and for the Juniors does not pay?

Has it not paid our Church already, from a money standpoint, and better than that, can we not, with the eye of faith, look into the future and see greater things in store for us and for the mission fields as the result of work done for and by the children?

Only a beginning has been made, yet we must admit that they now occupy an important place in missions.

Someone has truly said that if you catch character young and at the right moment, you can do almost anything with it.

If the "reserve strength of the nation for tomorrow, is with these children of today," is not the reserve strength of our mission work with them also, and think you, it will not pay to build well the foundations of the future church?

WANTED!

50 NEW JUNIOR SOCIETIES and LITTLE LIGHT BEARERS THIS YEAR.

Less than one half the congregations in the church are doing anything towards training the children for active Christian work.

Northfield Summer School--- Women's Foreign Missionary Societies.

BY MISS FANNY H. WILLIAMS.

The seventh Session teemed more than ever with bright, helpful suggestions for the Seniors. Yet at the same time, it was wonderful how many hints could be obtained as to Junior work. Three quarters of an hour every morning, were given up to this Department. As these were "Sectional Meetings," the writer of this article did not select that Class the six times it was held, but it was her privilege to be present when Mrs. H. B. Montgomery had it, and told how to put into use, the Text Book entitled "The Finding-Out Club." The pamphlet is for sale by our Women's Board; doubtless many Junior Leaders will introduce the series into our church organizations. Whether it would be as charming, without the Authoress' magnetic presence, is hard to say, but by her "drawing-out powers," the first Chapter, or Study, was turned into a thrilling, dramatic scene, where the boys and girls were so full of their subject that one could not wait for the other, and poured forth in the most eager manner, the information they had gained.

Mrs. Montgomery impressed the truth that all children possess vivid imaginations, and what a slight touch it takes for them to picture a scene in their own minds; how just a hint brings to them the reality of the miserable lives passed by the little ones in heathen lands. The fact of young people's fondness for "dressing-up," was alluded to as a factor for making Missionary Meetings interesting, by donning costumes; they need not be elaborate or expensive.

Another day, she narrated to us a story. Reminding us of the love of juveniles for details, she began an account of an Indian encampment—the wigwams, the dogs sharing the fire, having their portion of the frozen fish, etc., etc. The tale was not finished, for a "really and truly" thunder storm came up, which dispersed our assemblage. Her point was made, though—not to crowd too many incidents

into one story, but break it up into a serial and have it continue from time to time—for several weeks, if need be; they will remember the whole thing better.

One plan to enliven a Missionary Meeting appears in the above-mentioned Pamphlet—"The Finding-Out Club." It is called a "Co-Operative Story." This has been tried under other names, and is very effective. In order that it may be really inspiring to the listeners, as well as improving to those who take part, Mrs. Montgomery's advice ought to be followed, and each boy or girl should have in his hand, or in his mind, the entire history, not merely the "clipping" he reads that day.

There was a most interesting hour, one morning, near the close of the Conference, when "Methods" were called for from any in the audience. The recital of "tried and proved" plans was almost bewildering. Just one will be given here - the making of a "House Scrap Book." Many of us have witnessed the pleasure which putting together any kind of a scrap book always elicits. The Missionary flavor given to this pastime, (or employment, whichever you choose to designate it) was by the suggestion of cutting out pictures of Japanese houses, of their furniture, adornments, ways of working, playing, worshiping and pasting them on different pages of the book, so as to form a complete idea of the manner in which these people live. Our United Presbyterians might fashion an Egyptian Scrap-Book.

Foreign Missionary Correspondence.

India.

One of the interesting features of our Magazine is the Foreign Missionaries' Correspondence. We have an unusual amount in this number and it is worth more than the price of a year's subscription. Read it all carefully.—EDS.

A very interesting letter of an interesting people. - Eds.

Very interesting mission work among the Hindus is carried on in the native State of Chamba by the Church of Scotland.

The present Rajah is very friendly towards the missionaries, but his father was even a better friend. At the time of his death, he left money to build a Mission Church.

A beautiful stone building has been erected and it stands as a witness to Christ among many heathen temples which remind us only of the intense ignorance and idolatry still prevailing in that lovely spot among the hills of the Himalayas.

Perhaps a little account of my visit to Chamba last summer, would be interesting to the readers of the Magazine.

We started out early in the morning with Miss Marmion, one of the missionaries, to see something of the place and work.

We first visited the Hindu school for girls. There were 26 bright children present. One little girl twelve years old, was absent when we arrived. Her mother is dead and she cannot leave home until all the work is done. She is very eager to learn and comes at the earliest hour possible. Poor little girl, her happy school days will soon be over, for her people have engaged her to be married to a man 60 years of age. His first three wives have died, all of whom, Miss Marmion told us, he treated very badly.

Leaving the school, we proceeded up a long flight of stone steps which are built up the side of a high, steep hill beside the city. At the top, is a place of worship, built in memory of a Rani (queen) whose story follows:

Several hundred years ago, the people of Chamba were suffering for water. The engineers had been digging for it for

a long time without any success. At last the people asked the astrologers what was to be done, and they said the "river god," demanded that the Rajah give up his dearest treasure for the good of his people. He said he would give his son, but the mother pleaded that her life might be taken and her son's life spared.

The request was granted, so rising early and taking her women with her, she started up the hill where the steps are now built. After climbing some distance, she ordered her attendants to bury her alive. (This is a true story.)

Shortly after her sacrifice, the water began to flow from a spring which the engineers had at last reached. But the people to this day, believe that the water came as a result of the life laid down.

We counted over two hundred steps as we descended. At the foot of the stairs, a woman was waiting to speak to Miss Marmion. "Why do you not come and teach us now?" she asked. During our two days in Chamba, three or four others asked similiar questions.

Why does she not? Because the helpers are so few she cannot nearly attend to all whom she now has under instruction.

Next, we went to the home of a sick Brahmin woman. She seemed much pleased with our visit. She is a very wealthy woman, but not happy in her own religion, and the weekly visit of an hour from the missionary, brings to her, more joy than the possession of wealth or anything in her own religion can possibly do. She learns the Bible lessons eagerly.

We also went out about a mile from the city to see the lepers. This was my first visit to a leper asylum, and it pained me to see them so deformed by this dread disease, but it was beautiful to see the light of the Gospel shining out from many of their faces, and to realize that one day the Divine touch would make them whole again.

They sang a number of Psalms and hymns for us, and recited many verses from the Bible.

This is the hot season in India, and we mothers are all away from home. We have brought the children to the hills to avoid the intense heat of the plains.

It is also the rainy season, and we have hardly seen the sun shining for two weeks. The books we use every day are beginning to show mildew, and everything in the house is getting very damp. We hope for a few hours of bright sunshine soon, to dry things out. Elizabeth H. Nesbitt,

Dharmsala, India.

Landaur, India.

Doubtless, to our friends at home, the term, "sojourning in the mountains," has a restful and inviting sound, but for those of us for whom such a sojourn is a necessity, it is not an unmixed joy. True, these lofty Himalayas are a delightful refuge to which we may bring our children out of the almost deadly heat of the plains, and a blessing for which we know we are thankful; but those of us who must come, are of one mind, that the price we pay is not small.

Let us recount a few of the trying features of our enforced stay in the mountains. First, there is the necessity of leaving home, and since, here in India, as anywhere, "home is the dearest place on earth," we feel that leaving it for five months of each year, calls for a real sacrifice, especially since an important member of the family must be left to bear alone, the burden of the work, and to endure the heat of the plains, and all its attendant discomforts; and then too, coming without him, places upon the other parent, all the responsibility of the children of the family.

Added to this, there is the necessity in most cases, in order to bring expenses within our means, of two, and occasionally three, families crowding together in one house. This naturally complicates matters, especially when, as is usually the case, there are from four to six children in each family. But I am happy to say that if the truth of the statement that "no house is big enough for two families," has ever been disproved, it has been done by our India Missionary families.

Then there is the increased expense of living—a matter of grave concern at times, owing to the necessity of keeping up two establishments—one on the plains and one on the hills, and to the higher prices of the latter place.

But not least of our troubles. is the rainy season, which begins about June 20th, and continues until the middle of September. To appreciate its discomforts, one must live through one such season; must know the vexation on awakening in the morning, of finding the children's shoes, and one's own too, quite green with mold; must know the importance of attending carefully to brushing the mold off one's Sabbath day attire, not *earlier* than Saturday night, lest the

spots re-appear before time for the Sabbath morning service; must know, from experience, the inconveniences of sending the children to school daily through the rain, and of finding, on their return, that their shoes are water-logged, rubber overshoes being quite too perishable on these stony roads to be thought of; and must know from experience, the inconvenience and expense of providing enough clothing with which to keep the children comfortable during such a season. But then, notwithstanding all these, and many other like experiences we are a happy band of people—gladder of nothing more than that we can serve Christ in India.

Yours sincerely,
Blanche C. Ballantine.

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An interesting letter from the Girl's Boarding School at Sialkot, India.

Sialkot, India.

The summer of 1910 is almost a thing of the past. I sometimes wonder if time passes so quickly in other parts of the world, as it does in India.

Here, in the Girl's Boarding School, the larger girls get up at 3:45 a. m., in order to get the day by the end, have the food cooked, the morning work done and be ready for school at 6:10 a. m.

The domestic work in a place such as this Boarding School of 170 girls, is no small task. The girls do all their own housework, washing and sewing. The school is divided into twelve families, but these different houses all open into one large court yard. Saturdays are free from all school work and it is wash day with general cleaning. There is a large well in the court yard; the tubs for washing are placed on the platform of the well, and five girls from each family, or sixty girls in all, begin on the week's washing; other girls clean the kitchens and others the bed rooms.

I shall never forget my first Saturday in the Girl's Boarding School. Of course, I did not know more than one-tenth of the girls or to what family they belonged. It was all somewhat like a beehive before me. The water had to be drawn in leather bags attached to a rope, from a depth of 45 feet. All in all, it looked like a hopeless task before us. I knew this work had to be done every Saturday for many years in this school, but my faith almost failed that it would ever be done in my time. From 8 a. m., until noon, there was nothing but the dark impossible before us. Gradually things began to take shape and at 4 p. m., I felt proud of my Punjabi girls, and wondered where I could have found sixty American girls who could have done any better.

Our girls are almost all from the village Christian homes, and the attempt has always been to keep the girls just as near their village mode of living as possible. Wish you could know our happy family. But if you were to come to Sialkot, I do not have any assurance that the Girl's Boarding School would get the first visit. Dr. White and her beloved hospital are near the railway station. The doctor is very good and kind and does a great many unpleasant duties for us, so we are very glad to give her the pleasure of the first visit. She will take you around the hospital to see the patients; you find them on cots, up stairs, down stairs and out in the yard. She goes in and out among them, administering to them as their need may be; it may be to amputate a leg or to give some parental discipline to some unruly one, but all is given cheerfully and with good results. Then she will tell you of the new dwelling house that the Juniors at home, are raising the money for, that will be located just opposite the hospital, and of the babies' ward that will be in what is now the dwelling quarters in the hospital.

Now you will come out just south of the city, to the Girl's Boarding School, and we will hope the first day of your visit here will not be a Saturday, but a school day, when you will see the different classes sitting about on mats on the floor, some inside the class room, some on the veranda and others out in the shade of trees.

Miss McCahon, one of our oldest lady missionaries, lives here in the school with us, but works in the Zananas of the city. Surely, you could not find darker homes than those Miss McCahon could show you down in this old city of Sialkot, and of many, it might be said, "none so blind as those who will not see." But she would take you to visit between three and four hundred Christians, from a home where the husband and wife speak English with ease, to the poorest of an Indian home.

Some thirty yards from our house, in connection with the school, which is the first house built by the Mission, is the second house built by the Mission, and now occupied by Dr. T. L. Scott, who has charge of a High School of some seven hundred Hindu and Mohammedan boys; also has charge of the Theological Semi-

nary. The men of the Seminary are mostly married men, so you will see Mrs. Scott start, these mornings, at 6:30 to her class of women in the Seminary. Wish I could picture to you what it means to try to teach a class of 12 or 14 Punjabi women, each with one or two babies to care for.

On the opposite side of the city, some three miles from here, we find Rev. T. E. and Mrs. Holliday, who are in charge of the Christian Boys' Training Institute of 150 some boys. This is also the place where the Sialkot Annual Convention is held, and the memory of th . place is precious to many in North India.

Fannie C. Martin.

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Some Sights in the Villages.

Lyallpur, India.

A young boy of ten or eleven, sitting and lying on a bed - he had been there a month with a shoulder dislocated by falling from a cart. Some sort of a plaster of mud or manure or such like thing had been put on it, and a piece of iron hung on the bed to protect him from harm—that was the treatment. The missionary urged his father to take him to the city hospital not five miles away. Two men, carrying the bed with him on it, would have a light load, but he said it was quite impossible for him to leave his work and take the little sufferer where relief and healing might be had.

A young girl sitting on one bed, with another turned up to screen her from the burning June sun; she had been sitting and lying there for two months, cooking by the open fireplace. Her thin cotton garment caught fire and nearly half her body was burned. It was better now, she said, after two months, but yet, the sight of it, plastered up with black, dirty stuff made us shudder, yet she looked so happy to see us, and had her mother bring out her best "chudder"—the Biblical veil, and after she had fixed up the best she could, her mother carried her over to where we were sitting, to teach the women and girls. She looked so happy and learned so well and sang so heartily.

In the Khangah Dogran district, there is to be a new Christian village. The land belongs to a Sikh, who will rent it to the Christians for five years. This will make a community of perhaps four or five hundred. These farmers are independent; they can do as they like; can keep the Sabbath, for instance, as those who are the servants of non-Christian farmers cannot yet do. In a Christian village, the brethren make it warm for any unlucky farmer who forgets the Sabbath and goes out to plow.

In nearly every village we go, we hear of Christians, in most cases not yet Christians by any means, but they have left off worshipping at their mud shrines, and desire to be taught.

Some of the old women, however, would like the name without the pains. One old dame said she could not learn because she had *no teeth*. Her teeth, by the way, so far as one could see, are in a splendid state of preservation.

In another new village, really new, since it has been built but a few months, a Mohammedan woman followed us out, saying, "it's no use wasting your time on these women, they can't learn, they are only sweepers." But to the older ones among us, it is wonderful how they do learn in these latter days.

Miss Nannie Spencer,

——

A new missionary writes:

Landour Mussooree.

Dear Friends:—I have been requested to write a letter for the Foreign News Budget of the Magazine, so I will tell a little of my first days in India.

We landed in Bombay on Sabbath morning, March 20th. There were brought to us on the ship, a great many letters of welcome, and among them were telegrams informing us where we were stationed. We found that Rev. and Mrs. Ranson were stationed at Sargodha and I at Jhelum.

We went immediately to the Great Western Hotel and were soon quite comfortable, even though the weather was very hot. We attended services in the Scotch Presbyterian church, and were very glad and thankful for this privilege, for it was the first church service we had attended since leaving America.

On Monday morning, we did some shopping, and thus had an opportuinty of seeing a little of Bombay and its inhabitants. When we saw the strange dress and heard the strange language of the natives, it seemed as though we would never become accustomed to this country which was to be our home for seven years.

On Monday afternoon, we began our trip up country. It was a long, hot, dusty, tiresome journey. The Eastern trains are not like our home trains; instead of having a corridor through the different coaches, the coaches are built

in compartments, and as our party was rather small, we were compelled to share our compartment with strangers a greater part of the time. However, our fellow travelers were, on the whole, very agreeable and from them we learned a great deal about India.

We were very much interested in the scenery from the car windows. In the Southern part of India, the harvest was over and the fields were very dry and brown, but as we traveled farther north, the fields were green and beautiful, with groups of picturesque palm or bamboo trees in the distance. We also saw a great many native villages with their tiny one-story mud houses, with thick thatched roofs. We were informed that as many as four or five hundred people live in these villages.

We were much surprised to see so many people at the stations. At every station, it seemed as though there was a holiday or excursion, but we have learned, since coming to India, that Indian people delight to travel. They deny themselves of the necessities of life, in many cases, in order that they may take a trip on the railway. Such a journey would not be very pleasant for us because the natives are crowded in the compartments just like cattle at home. At every station, there were men with large flat baskets of fruits or sweets, but when they were brought close to our windows and we saw the number of flies that traveled with the sweets, we decided to wait until the next station, but we found out that it was the same at each station, so we did not buy at all.

Miss Alexander met us at Lahore, and it gave us a great deal of pleasure to see a real, live American missionary among the vast sea of natives. We traveled on, to Wazirabad where our friends changed trains for Sargodha. I went on, to Jhelum, and was met there by Miss Morrison and Miss Wilson, and very soon we were at the mission house, and that was to be my home until I came to the hills.

Everywhere we travel in India, there are people and people and people, and only a small part of them are Christians. We earnestly beseech you, that you will pray for us that our labors here may be richly blessed and that we may win many for the Lord's kingdom.

Margaret Hormel.

Powers of Light and Darkness.

Sargodha.

During our summer Bible School, we had a profitable study of Ephesians. Satan tried very hard to stop the good work, but finally he had to run. Every missionary in Sargodha testifies to the fact that Satan fought with exceptional strength, power and persistence, that is, it was exceptional in our experience. We realized in a vivid way, that the powers of Light and Darkness were having a sharp conflict.

We would go to church, hear a strong message on prayer, come out feeling that we had been greatly blessed, and almost immediately, some one would come up and say, "did you hear that John's wife and Paul's wife had a quarrel yesterday evening? Yes, John's wife said Paul was no good at all, he was nothing but a hypocrite, and Paul's wife slapped her and put her out of the house. Oh! they had an awful fuss. It is going to be carried before the session."

Some one would go to the two Christian women, inquire into it all, persuade them to make friends and come away feeling that victory had been won and now things would go smoothly.

About the next time we went to class, had a good message and felt the presence of the Spirit, someone spoiled the good feeling by saying, "Mrs. Smith is not here this morning. She doesn't like the class run this way, and she says if you call on her to pray, she is going to get up and leave the class."

Inquiry reveals the fact that Mrs. Smith is holding malice against a missionary and seems set against all the good work that is going on. This is finally straightened out and the victory given to Him who deserves it.

Again we sat in Church and heard a message direct from His throne, received it in a spirit of love and peace and believed everybody else had done the same, when to our humiliation, we learned that more than one had been carrying tales and had a young girl who was engaged to one of our ministers so enraged that she said she would never marry such a man as that, and told the one who made the marriage arrangements to go tell him so.

After much digging, the turning of many stones, the "ins and outs" were ferreted and all made smooth and right.

A few more excellent sermons and blessed class meetings, then a serious

misunderstanding between pastor and missionaries.

Satan jollied over this and thought, "now I have struck the bottom of things," but neither pastor nor missionaries allowed the misunderstanding to go on; a careful explanation on both sides healed the breach and we closed the Bible School and battle with Satan, with praise and thanksgiving.

We felt disappointed that there had been so many hindrances to the workings of The Holy Spirit, but we were grateful to God that all the hindrances had been removed and that we sat as one around The Lord's table in His blessed fellowship.

M. Alexander.

——

Zafarwal

Our summer weather is tempered by showers that are growing frequent, making it more pleasant than the hot weather before the rains.

The mission compound has been improved by having the hedge of cactus trimmed, and some trees about the garden cut down and others planted in the new plot of ground.

The Zafarwal church building is being repaired, the window frames painted and wire netting put on. A pulpit has been received and new seats ordered. The seats are only for the old people and strangers, for most of the people sit on the floor. The roof and floor will be renewed, then the church will be a more comfortable place of worship.

Recently, a member gave a collection basket and a cover for the table in the church, as a thank-offering for his recovery from typhoid.

At this time, the thirty-two district workers and their families are assembled for Bible School. Meetings used to be held in the old church, but that has fallen in ruins, and the present church in the city is too far away for the women to walk and take the children every day. A building of sun-dried brick was made over for a meeting house. The four doors on either side, serve for windows also. Plain brown sand plaster finishes the walls, and the earth floor is spread with cane matting. Classes meet from 7 to 9 a. m., and are studying Ezra and Nehemiah. They commit Psalms and verses. In the men's class, one morning Mr. Nesbitt announced a Psalm and was in the midst of an explanation preliminary to singing, when one of them "raised the tune." He had gotten a tune, and began when he was ready. The women are in two classes, and we need someone to take charge of one for children.

Two families have had to mourn the death of a child within a few weeks before coming here, and the wife of a teacher was taken by plague. At present, a little girl named Minnie, has had high fever for several days. Above this shadow of sorrow, there is much joy and Christian fellowship among the people.

L. Belle Hamilton.

——

Sialkot, India.

Dear Friends:—

I attended a lecture last night, given by a missionary who is working among the children. He told us many interesting things about the work, among them, the story of an Indian girl, twenty years of age, who has done a wonderful work for her people. While some missionaries were holding meetings in her village, she heard a voice saying to her, "give me your heart and I will use you." She thought about it a good while and then told her father. He said, "if you go with these people, I will cut your head open with an ax." She heard the voice again, but was afraid to come out. A third time she heard the voice saying, "give me your heart and I will use you."

She went to the meeting and knelt with the Christians to pray. They closed their meeting and started home, when some one noticed her, for she was praying aloud. She was just talking with God about her friends. While she prayed, some one came and said her father was sharpening his ax. After she had prayed about an hour, she started home and some of the people said they would go home with her.

When they reached the house, they found the father sitting there with his right arm paralyzed. He was getting his ax ready to kill his daughter when his arm became paralyzed and he was convicted of his sins.

This girl went on in the Christian life, and during the last three years has brought more than *one hundred and fifty* of her village friends to the Light of the Gospel. Oh! for more such girls, not only in India, but in all lands. Yours very truly,

ROMA BEATTY,

A later message from Miss Beatty tells of a remarkable answer to prayer that has recently been granted our missionaries. As they were assembled, praying for one of their number who was seriously ill, the crisis in the disease came, improvement began and complete recovery is promised.

EDS.

Egypt.

Cairo, Egypt.

This Saturday morning, it was my intention to spend my time at my desk writing. Two letters had just come in, telling of some young ladies and girls who are ready to receive the Bibles which Miss Helen Gould promised to those who would memorize her list of Scriptures, and I was trying to arrange about sending the Bibles to Assiout, when a visitor was announced—a poor Syrian woman who wanted financial help or some position for work. I recommended her to go to hunt for some Coptic men who were here yesterday asking for two young women teachers for their school in a Delta town. She failed to find them, so returned to me. In the meantime, a young man had come to ask for work or a place to stay or something, as it became known that he had become a Christian and according to his statement, he was not wanted any longer in his position as clerk, it having been ascertained that the young man was attending meetings here and elsewhere. He was still here when two more baptized Mohammedans came in, with a sheikh, who is asking for baptism. They had all been at the Conference for baptized Mohammedan converts which had just closed in Zeitoun.

These were just leaving, after an earnest prayer by one of them for converts and others, when two more came in. These two are both preachers, and friends and leaders wherever they are; tall and almost as dark as anyone I ever saw. It was interesting to listen to them tell of the Conference and how earnest confession of sin seemed to bring them a great blessing, as they wept and prayed together. These two men were much pleased with the Moslem converts of our own Mission as compared with other missions in Egypt, for their Bible knowledge and prayer life. "Even one man of middle Egypt, who is a farm laborer, showed great spiritual ability."

I mentioned that some people reproach us with the fewness of our Mohammedan converts, but that it is very cheering to hear of the standing which they have when they meet with others.

One of these last two is Mr. Tubia of whom Dr. Alexander wrote recently.

May this meeting of those who have come out from Mohammedanism, be the means of strengthening the faith of all, and also encourage their zeal in working for others around them.

Our annual Prayer Conference is to meet this year in Cairo. The time set was the 13th of Sept., but it was postponed for two weeks so that Dr. Zwemer, who is on his way to Arabia, may be present and give addresses.

A. J. Thompson.

Cairo, Egypt

Extract from a letter received from a lady working in Turkey:

One of our evangelists thus reports: On a recent tour, I met with a man who is a wild Kurd, and said to be the leader of a band of thieves.

In conversation, he told me that, in the recent wars in that district, when many houses were plundered, the writer had "acquired" a little book for which he would not take a village, or indeed part with it at any price. I was curious to know what it was, and at my request, the Kurd took it out of his bosom, wrapped in several folds of cloth.

He said, "how do you explain that Jesus is the Son of God?" I gave him my explanation, and he then replied, "I have something better than that," and proceeded to read from his book. He asked several other questions, and answered them the same way. He had learned a good deal of it by heart. I asked, "what do you think of this book?" "That it is the eternal truth of God," he replied. I asked, "do you find Mohammed there?"

"No, though I have searched diligently, I find no mention of him." No wonder! for it was "our own shorter catechism."

The lady adds, as we say also, people talk so much about the East needing to be reached with the Oriental form of Christianity. But I should be thoroughly satisfied if they could be re-constructed on the basis of the catechism. It certainly is a wonderful little book.

Nearly forty years ago, when we were living in Seminaries, the men, sometimes twenty, would come in and sit in our dining room in the evening. Someone suggested that we study the catechism in Arabic, of course. One would read the question and the first one who could repeat it, did it, and then others till we all could do it. Then the answer was read and repeated in the same way. It often took several evenings for our questions, and some never learned it, but the majority learned it well. I have no doubt but many of them could repeat it now. But some have passed on to the other side. Of course we teach it in our schools.

(Mrs.) H. M. Harvey.

The Sudan.

A Sabbath in Khartum North.

To a casual observer, there is nothing to distinguish the Sabbath from any other day. In the early dawn, men may be seen hurrying by to their various duties and places of employment. Women pass, with their usual burdens of milk, water or wood on their heads. Donkey-loads of melons, vegetables, wood or straw are guided to the respective markets to be sold. Later in the day, come the cooks of the different households to the market for the day's provisions. Postal clerks are soon hard at work and all government offices are open. When much of the business of the day is over, crowds of men gather in the coffee houses to drink and gamble and soil their tongues with foul talk. Back in the villages, too, are groups of fanatical Muslems who carouse for hours as if the chief merit of their religion was the amount of noise they could make.

Were one to observe closely, the movements of a certain household, it would be refreshing and pleasing to one zealous for the Sabbath quiet and rest. It is, The American School for Girls. The members of this household, too, are astir early. The cook is busy with the breakfast and with certain preparations for dinner, in order that nothing may interfere with her attendance at the Church service. A score of girls of varying ages, are quietly, but busily engaged with necessary tasks. Missionaries and teachers are overseeing the girls' work and planning the services of the day.

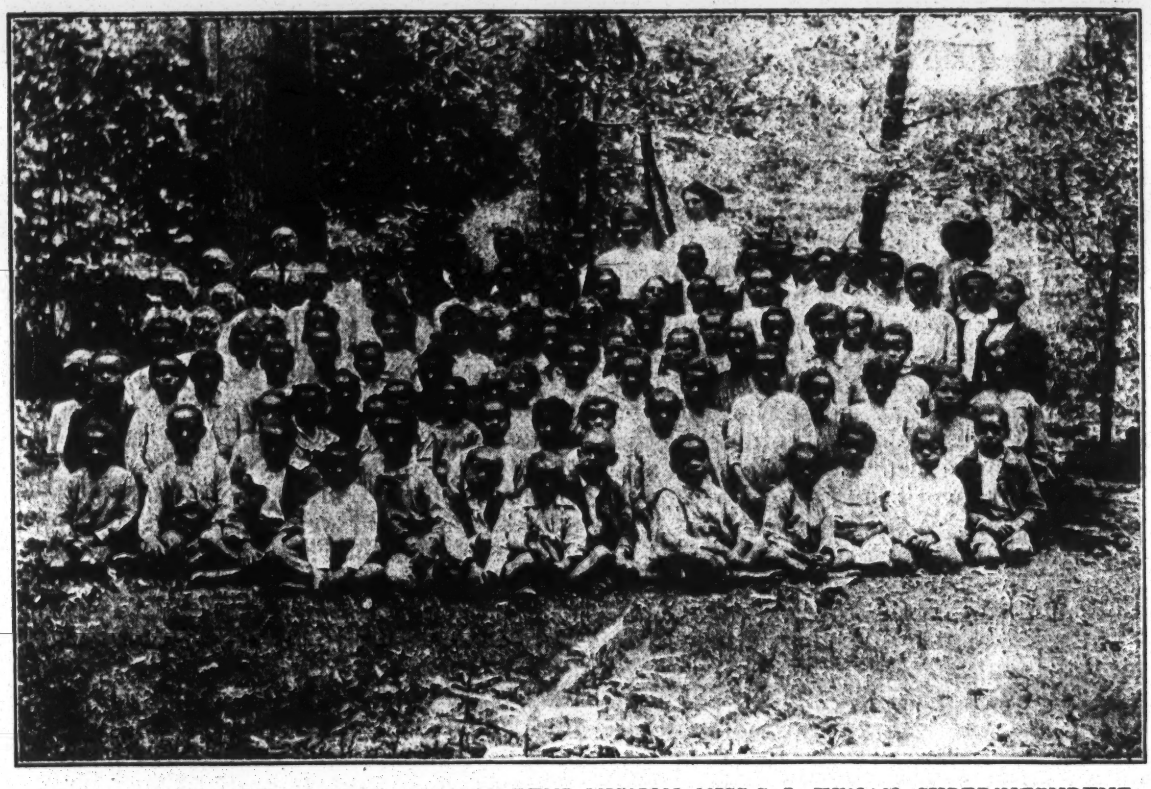
At the breakfast hour the bell is rung and immediately the girls gather in a line, waiting for the starting of the familiar English words—"Let Israel in His Maker Joy," in which all join as they march into the dining room. Every eye is closed while the blessing is asked in Arabic, and children and teachers sit down to the morning meal. When breakfast is over, all remain for prayers—Copts, Jews and Muslems alike. After a Psalm, all but a few of the smaller girls read in their turn, from the New Testament and kneel for the prayer. At the close, they recite in concert the special verse for the day and then go to complete their morning duties. Soon all preparations are finished and the hour of service arrives. It is early—only eight-thirty, but the weather would be too hot were it held any later in the day. As the minister enters the gate, the girls file into the school room and sit in the front. Some day-pupils join them and they are indeed a happy lot, with their clean frocks and cheery faces. There are also, in the audience, six or eight boys, a few men and women. Most of these are Egyptians.

As the minister takes his chair, everything is quiet, and silently, with bowed head, prayer is offered for God's blessing. Even to one unfamiliar with the language in which it is conducted, the service is an impressive one. The Psalms are used in praise and the tiny organ brought by one of the missionaries, aids the music greatly. How closely all listen to the Bible reading and to the preacher's simple, helpful sermon. Many a child, and grown person, too, hears the story of Moses, of Joseph, or of Daniel for the first time, and is doubtless led to a higher life because of it. When the offering is received, one is pleasantly surprised to see each individual drop in a coin. It may be equal to only one-eight of a cent, but it is something. The service closes as it began, with everyone sitting with bowed head for silent prayer. Then the congregation of forty or fifty, breaks up—some going to their homes, some to their work in government offices.

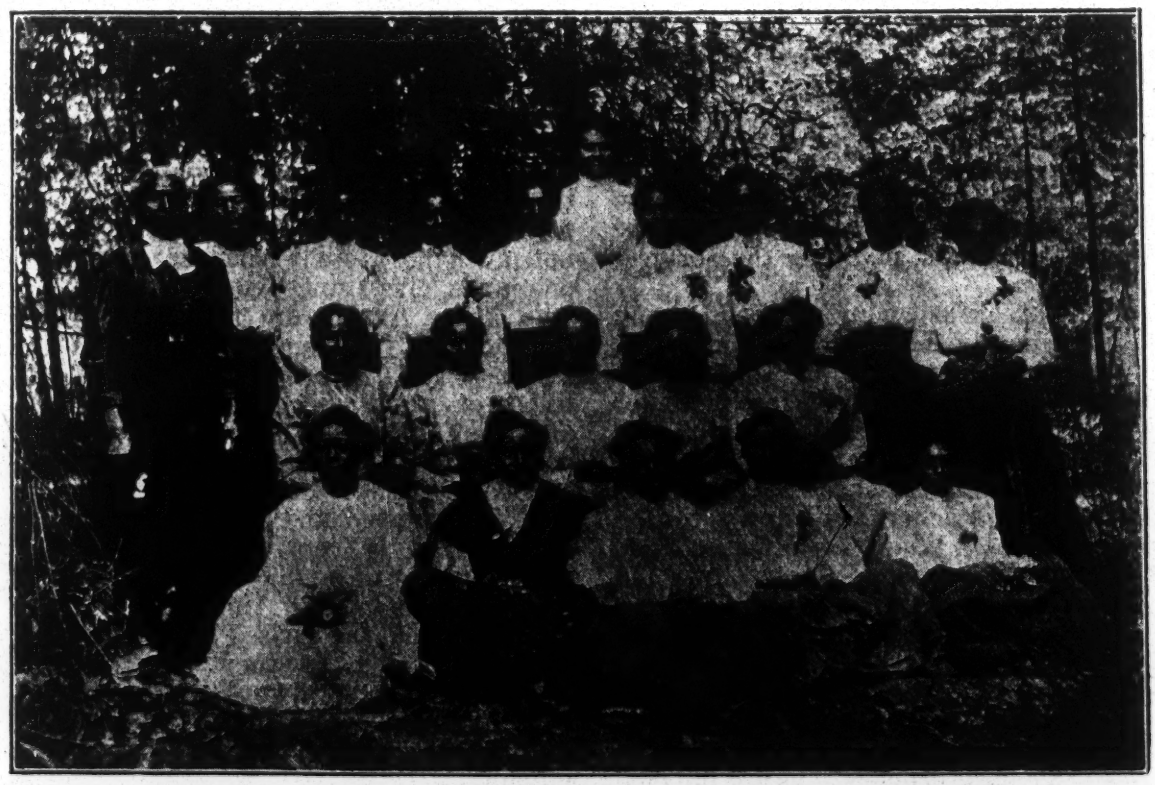
The girls, meanwhile, spend the morning in studying the afternoon Sabbath School lesson from their Arabic Testaments, or gather about the organ and sing some of the Psalms of which they already know sixteen, or listen while someone talks to them. The Sabbath School is less formal than the morning service, although not much like those in America. It is only one large class, since competent teachers who know Arabic, are few. They begin by reciting from memory, some of the Psalms, the Commandments, the Beatitudes, or other selections from the Bible, and it is remarkable how even the tiniest ones are able to join in some of the memory work. The lesson of the previous week is reviewed and each is anxious to be the first to reply to the questions asked. Often, the Sudanese women who drop in, from time to time, take as great an interest as the girls. They speak out, in the meeting as they feel inclined, though it is not always on the subject. They may also leave in the midst of the service, but never without the customary salaams.

In some ways, this meeting seems to be the more far-reaching of the two, in spite of the irregularity of attendance.

Anna M. Barrackman,
Khartoum



JUNIOR MISSIONARY SOCIETY, CANTON BEND MISSION, MISS S. L. KENAN, SUPERINTENDENT.



MOTHERS OF CANTON BEND MISSION, MRS. T. M. ELLIOTT, PRESIDENT.

A GLIMPSE OF REAL MISSIONS AT CANTON BEND, ALABAMA.

Editorial.

Never since the "shower of dimes" has there been so much interest as the one project now, to furnish Frenchburg College.

Help with your own and another's purchase of THE ONE DOLLAR COOK BOOK. Compiled by Mrs. J. C. Alter. Recipes in this book have been contributed by women both in Home and Foreign lands.

Messages have been received from Mrs. H. C. Campbell and Mrs. J. B. Hill, of their safe and comfortable travel across the Atlantic. At this writing, they are due at Sialkot, India, and if all continued well, they no doubt are face to face with the missionaries who have a great welcome for them at the wonderful Sialkot Convention. Many women have followed Mrs. Campbell and Mrs. Hill with their prayers—as well as with the desire to contribute to the necessary expense of this journey. No one who has given of their prayers and offerings, but will be interested in all the itinerary of this important journey. Continue to pray that their health and strength may be kept and their minds and hearts filled with the spirit to see and understand the problems of our Mission Fields. They go in sympathy and love and will be filled with wondrous things, that will bring to the mission, as well as the Church at home, great possibilities.

What a privilege to send and to go on this errand of love and investigation,

* * *

A Christmas gift, and a help to Frenchburg College—all in the purchase of the United Presbyterian Cook Book. Net proceeds will be given to Frenchburg College--our newest work.

Price of Cook Book post paid, ONE DOLLAR. Send orders to Republican Office, Xenia, Ohio.

* * *

Reports from Presbyterial Missionary meetings, give reason to anticipate a larger thank-offering for 1911. Dear readers, let there be a self-denial as never before in view of the need of young women missionaries. Only two to India and two to Egypt—where they need a score now. Will not the women give of their plenty? We do everything we try to do. Let the women at once reclaim the vacated places on our fields. Pray for deep impressions of the need.

* * *

Nothing was emphasized more in the Edinburg Conference than the necessity of united prayer in the Home Church. The argument is, that when a Church prays intelligently, it will follow with gifts abundantly. We need to know how to pray for the world's salvation.

* * *

In this issue, there is a great deal of material that our readers will find instructive as well as entertaining. It required TWELVE EXTRA PAGES—FORTY-EIGHT in all—to accomodate what seemed necessary to publish our matter on hand, in the closing number of 1910. The next issue is the beginning of the new program for 1911. In consideration of the interesting subject, "A Review of Fifty Years of Women's Missionary Work," is it not a suitable time to increase the circulation of the Magazine? This number costs more than the price you pay for it. Remember our Magazine is all reading matter. When we increase to accomodate a special number, there is nothing but missionary reading. See that renewals are promptly sent and always add *one new* subscription. Help the Magazine by saying a good word for it, and by PROMPT RENEWALS.

The *newest project* for your co-operation is the *United Presbyterian Cook Book*, compiled by Mrs. J. C. Alter. The net proceeds of the Cook Book will all be given to the *newest* mission work of the Women's General Missionary Society—viz., Frenchburg College, Frenchburg, Kentucky, dedicated with great ceremonies and large attendance October 29th. Further particulars of this will appear in next issue.

* * *

The necessity for sympathetic and intelligent interest in all our mission work, is apparent when women attend the Presbyterial Missionary Societies. Those who keep themselves informed and co-operate with the demands for enlarged work, are the women who read the Magazine regularly and provide themselves with much literature published by our Women's Board.

* * *

ONE DOLLAR BILL will bring to your kitchen the best cook book ever published, and will also help furnish the Frenchburg College with necessary equipment.

* * *

At the Edinburg Conference, there were delegates from all nations representing many races, speaking many tongues, yet all being able to use in the Conference, the English language. Only one speaker, Bishop Hondu of Japan, used an interpreter, more that he might not suffer any delay in presenting his thought than his inability to speak English. It is highly significant that the English langauge is rapidly becoming the universal language —"there is no need to talk of Volupuk or Esperanto." The greatest inspiration brought forth was the fact that in the great Conference, there was manifest—

"One Master
One Spirit
One Purpose
One Commission
One Language.

How could there fail to be the sense of oneness in Christ? And it did not fail."

Another thought emphasized at the World's Missionary Conference at Edinburg, was that the Spirit of God alone, has the power to convict men of sin. We sometimes confuse "the presentation of the Gospel to every one in our own generation" with conversion. God alone converts, also everything vital to the success of the movement to carry the Gospel to non-Christian worlds, must depend upon the power of God Himself. It is God who over-rules occasions and events, human interference and powers, for the furtherance of the Gospel. We must keep in mind always, that nothing but the uplifted Christ is able to raise up men and women from the most hardened and degraded conditions—and then how nobly grand the work appears with all the powers of the Infinite back of the project. This enterprise calls for the best and highest qualities of the noblest young men and young women. The evangelization of the world, the urgent need of the home Church to be quickened by the Spirit for its task, lest the threatening disaster of selfishness and luxury overthrow it all, combine to make the time *now* a decisive hour for the Church at home.

* * *

The United Presbyterian Cook Book will be ready by December the 10th, 1910. Send orders NOW to Republican office, Xenia, Ohio. Price ONE DOLLAR, Post paid.

Plan to sell all you can. All the net proceeds will be used in the new College at Frenchburg, Ky., for Mountaineers under the management of the Women's General Missionary Society. Send many orders. Everybody send for it. RUSH THEM NOW.

* * *

Important Factors in Missions.

This issue goes forth with the prayerful trust that it may bring to many, a more thoughtful need of our work. The factors within our reach are some of the most important; indeed we cannot conceive of greater, for usefulness—namely the young women, the Juniors and the

use of missionary literature. Surely, if we understand our work at all, we must know that these are God-given opportunities in the Church for service—a trust for the due and proper discharge of which *every member* of the Church will have to give an account. There is no exemption from service and responsibility in the great cause for which the Church exists, and no one factor demands the more careful consideration of the Church in her service, than the preparation of its younger membership for active mission service. We have an equal responsibility in this, if, or not, we are willing to accept the task. As we study this subject, may we get a full vision of its importance and offer no apology except for our lack of interest. Young women and Juniors alike, need the example and sympathy of the household in this, as well as any other duty. Let there be an awakening in the church and the homes in behalf of this important feature of the Church's asset.

* * *

The recent death of Mrs. David Rankin of Tarkio, Missouri, was followed by the death of her husband, Hon. David Rankin. Mr. and Mrs. Rankin were benefactors of remarkable note, Tarkio College especially having been the beneficiaries of their long life of usefulness and much generosity. By prudent management and simple living, Mr. and Mrs. Rankin became possessed of large wealth and used it for the public welfare and the Church's interests. Many extend to the family their sympathies, and to Tarkio College we realize the great loss that will follow.

* * *

The Child-Believer.

There is little difficulty in saying how early a child should become a disciple of Jesus. Just as soon as his mind can receive the idea of a great unseen Friend, just as soon as his nature is capable of loving, just so soon must he be made familiar with the fact of Jesus, and with the thought and duty of loving surrender and obedience to Him. This can be brought about so early as to be almost incredible to one who has not been accustomed to look and work for it. Every Christian parent must understand, that precisely this is the task set before him when that baby is put into his arms; he must begin with the first contact of his personality with the child's personality, and never cease his efforts till the goal is reached—and not then!

The child-Christian, properly trained—and he is so much more susceptible of training—is incomparably the safer. He yields most of the brightest stars in our galaxy of Christian workers. He yields no such proportion of failures. This is Spurgeon's testimony, and that of many another.

And we can better afford to run what risk there may be, if indeed there is any, of now and then letting an earnest child mistakenly press his way in. We are much more likely by our frost to blast some tender shoot, one of God's little ones, than by excess of sunshine to stimulate some strange growth. We must not knowingly introduce the tares. But we must trust to God's grace and power, if we have done our best, the possible errors of too great faith and hope.

If we have done our best! What a challenge to parents and older Christians! A challenge to furnish that life-giving atmosphere; a challenge to faithful tutelage and watchcare; a challenge to a high Christian living that shall be an example, an inspiration, an inescapable influence! The weak point in church-membership, for everybody concerned, young and old, is not at its entrance, but after.

—*S. S. Times.*

* * *

☞LOOK AT THIS OFFER☜

Missionary Review of the World (new) - - - -	**$2.50**
The Women's Missionary Magazine (new or renewal) - -	**.60**
	$3.10

BOTH for one year, if subscriptions are sent to Mrs. S. M. Kelso, Xenia, Ohio, - - **$2.50**

The Book Shelf.

"OVER AGAINST THE TREASURY, OR COMPANIONS OF THE PRESENT CHRIST," by Courtenay H. Fenn. Price 60 cents; postage, 5 cents extra. Issued by The Westminster Press, Presbyterian Board of Publication, Witherspoon Building, 1319 Walnut street, Philadelphia, Pennsylvania.

This book has the distinction of being written by Courtenay H. Fenn, of Pekin, China, who, according to his own statement in the Foreword, has been for fifteen years, in "contact with the heathen world." We can heartily recommend the volume as being most convincing in its argument for Christian Missions. It is couched in the form of a story, of which the characters voice urgent appeals for liberality and devotion toward the great cause of the Gospel in Foreign lands. Emphasis is strongly laid upon the need of our realization that Christ is truly present with us, that He still watches over against the treasury, and that a due appreciation of this would lead to transformation in our lives.

The Reverend John Staunton, of the Westminster Presbyterian Church in Jaconsett, has a vivid and remarkable dream of the appearing of Christ in the Church pulpit one morning when a belated missionary collection was to be taken. The visionary effects, the awakened pastor relates to his congregation; and so potent has been the influence of the dream upon his own conscience, that through the aid of God's Holy Spirit, a wonderful alteration is accomplished in the hearts of the people—an alteration swiftly exhibited in their lives. We earnestly advise the reading of this attractive book for the enlightenment of any who object to the work of Missions, and for the encouragement of all who are already concerned for the success of that great enterprise.

"AN ORIENTAL LAND OF THE FREE, OR LIFE AND MISSION WORK AMONG THE LAOS OF SIAM, BURMA, CHINA AND INDO-CHINA," by Reverend John H. Freeman. Price 50 cents, postage, 9 cents extra. Issued by the Westminster Press, Presbyterian Board of Publication, Witherspoon Building, 1319 Walnut Street, Philadelphia, Pennsylvania.

Rev. John H. Freeman is a missionary of the Presbyterian Board of Foreign Missions, and is located at Chieng Mai, Laos. Therefore, he speaks with experimental authority. We are glad to welcome a book which sets forth in a popular form, a statement of conditions among the Laos, and of the propagation of Christianity among them. Aside from an Introduction, Study Questions, Appendixes and Index, the volume consists of fifteen chapters, from nine of which we may learn the origin and character of the Laos, and their special susceptibility to Christian influence; their social customs and the status of women; the effect of Buddhism, the slavery of demonology and witchcraft, the arts and industries of the people, the agricultural conditions and products, the topography, vegetation and animals, the state of traffic and transportation, the government, past and present. The remaining five chapters deal with the entrance and results of the precious Gospel. We may learn of its comings, its method of propagation, its beneficient effects in hospitals, schools and a Christian press. The story of the native Church and its progress is interestingly told, while the opportunities, outlook and needs of the work are pressed home upon our intellects and hearts.

The volume is most readable, and bears the stamp of accuracy and sincerity. It is pleasing in binding, illustration and general execution.

M. H. W.

Outlined Program for Mission Study--1911.

WATCHWORD FOR THE YEAR: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Matthew 10: 39.

United Mission Studies for Six Months.

A Jubilee Year in the Organization of the Women's Missionary Societies—An Outline Study of Fifty Years of Women's Work in Foreign Missions.

Note—As this year—1910-1911—marks the fiftieth anniversary organization of the first Women's Board of Missions in America, the Women's United Mission Study Course for six months is devoted to a review of the history and a forecast of the obligations arising from the unparalleled opportunities following the opening of the Orient to the women of America.—Editors.

Text book—"Western Women in Eastern Lands"—for sale by our Women's Board, 907 Publication Building, 209 Ninth Street, Pittsburg, Pa. Paper cover, 35 cents. Cloth, 50 cents. Order at once.

JANUARY—A STORY OF BEGINNINGS.

Text book—"Western Women in Eastern Lands."

Suggestive scripture lesson—2 Kings 5:1-19.

Roll Call, name early societies and prominent women in missions.

Topics for Consideration.

1. God's providential preparation of women for active work in missions.
2. What fifty years of Women's work has done for women in heathen lands.
3. Valuable contributions made by Women's organizations to Christ's Kingdom.
4. A character sketch—Mary Lyon.

FEBRUARY—WOMAN'S LIFE IN NON-CHRISTIAN LANDS.

Text book—"Western Women in Eastern Lands."

Suggestive scripture lesson—Matthew 20:1-16.

Roll call—Sentence answering—What has the Gospel done for woman?

Topics for Consideration.

1. Wrongs of womanhood established through the teachings of false religions.
2. Wrongs of childhood—early marriage—enforced widow-hood—enforced seclusion—degradation.
3. Their appeal to women in Christian lands.
4. A character sketch.

MARCH—THE STORY OF MANIFOLD UNDERTAKINGS.

Text book—"Western Women in Eastern Lands."

Roll call—Facts helpful in mission study.

Topics for Consideration.

1. Woman's part in opening a new world to the women and children in Oriental Lands.
2. Agencies at work on the mission fields. (a) Evangelistic—Zenanas and Harems visited. (b) Educational—Day and Boarding schools established. (c) Medical—Hospitals and Dispensaries.
3. A character sketch—Egypt.

APRIL—THE WOMEN BEHIND THE WORK.

Text book—"Western Women in Eastern Lands."

Suggestive scripture lesson—Luke 8:1-21

Roll call—name early missionaries, wives and unmarried women.

Topics for Consideration.

1. Authority and purpose of women's work for non-Christian women.
2. "In the King's Service." Biographical sketches of our own Pioneer women missionaries. (First fifty years—1854-1883.)
3. Some noted women missionaries of other denominations.

MAY—THE NEW WOMAN OF THE ORIENT.

Text book—"Western Women in Eastern Lands."

Suggestive scripture lesson—John 11.

Roll call—Noted Bible Women.

Topics for Consideration.

1. How women of all races are being influenced by the Gospel.
2. Their changed condition as a result of the Gospel's influence.
3. Character sketch—India.

JUNE—PROBLEMS AND POLICIES.

Text book—"Western Women in Eastern Lands."

Suggestive scripture lesson—Nehemiah 4:13-23.

Roll call—Authority for mission work. Why engage in it?

Topics for Consideration.

1. Meeting Responsibilities—Our resources—young women, prayer, money, machinery, opportunity.
2. Reflex benefits to women engaged in Christian missions—also changes in Church life in America through women's organized mission work.
3. United mission study.

JULY—HOME MISSIONS.

Suggestive scripture—Matthew 13: 18-43; Roman 10.

Roll Call—Temperance facts.

Topics for Consideration.

1. What our country owes to Home Missions.
2. Our latest Home Mission stations.
3. The value of a parsonage to a Home Mission congregation.
4. Ministerial Relief fund.
5. City missionaries supported by the Women's General Missionary Society.
6. Our immigration problem.
7. Our obligation to the Jew.

AUGUST—OUR MISSIONARY ADMINISTRATION.

Review of the year. *Consult the Annual report.*

Scripture Text.—"The women that publish the tidings are a great host."

Roll call—Notes from Annual Meeting.

Topics for Consideration.

1. The Women's Board—its work and its history.
2. What constitutes the work of the Women's General Missionary Society? What obligation has the women of the Church to support this work?
3. The periodicals and literature published under the management of the Women's General Missionary Society. Other periodicals of our Church.

SEPTEMBER—EGYPT AND THE SUDAN.

Suggestive scripture lesson—Isaiah 52:1-15.

Roll call—name missionaries supported by Women's Board in Egypt and the Sudan.

Topics for Consideration.

1. The claims of Egypt and the Sudan upon the United Presbyterian Church for the Gospel.
2. An American teacher's opportunity in Egypt.
3. A Sabbath afternoon on the Ibis.
4. Hospital at Tanta.
5. The Sudan and The Sudanese—Our missions there.

OCTOBER—FREEDMEN AND INDIAN MISSIONS.

Suggestive scripture lesson—Mark 8:34-38.

Roll call—Reasons why mission work to these people.

Topics for Consideration.

1. What nurse training has done and is doing to benefit this people.
2. Norfolk's plans for enlargement.
3. Can farming be made profitable to a small land owner in southern Alabama.
4. Thyne Institute and its outlook.

American Indian.

1. What the Government has done for the Indian. What the Church is doing for the Indian.
2. Our Indian Mission's need.

NOVEMBER—IMPORTANT FACTORS IN MISSIONS.

Suggestive scripture—Romans 8:31-39.

Roll call—Temperance facts.

Topics for Consideration.

1. Young women in missions.
2. Juniors in Missions.

Methods of Awakening Interest in Missions

1. Missionary Literature.
2. Support of missionaries by individ-

uals and societies.

3. Missionary sermons.

DECEMBER—INDIA.

Scripture lesson—Isaiah 53:1-12.

Roll call—Important events transpiring in Mission Fields.

Topics for Study.

1. The problem of social and family life and its bearing on the cause of Christ in India.
2. Changes wrought in India by Government laws concerning marriage.
3. Women's Missionary societies in India.
4. The work some of our Indian leaders are doing.
5. The absolute necessity of securing instruction for our village Christians.
6. Kashmir country and people - Missions in Kashmir.
7. India's Mothers and Daughters.
8. The Kulu Valley people— who they are and what is being done for them.
9. Our obligation to India is NOW.

HELPS FOR THE STUDIES OF 1911

MAY BE PROCURED FROM THE LITERATURE SECRETARY OF WOMEN'S BOARD.

Send orders to **MRS. JOHN A. CRAWFORD,** Literature Secretary.

907 Publication Building, 209 Ninth Street, Pittsburg, Pa.

Study for the Month.

DECEMBER—IMPORTANT FACTORS IN MISSIONS.

Text for the month : "If ye know these things, happy are ye if ye do them. John 13: 17.

Roll call.

Topics for Consideration.

1. Christian literature.
2. Young women.
3. Juniors.

Methods of Awakening Interest in Missions.

1. Systematic study of missions.
2. Support of missionaries by individuals and congregations.
3. Missionary sermons.

FORM OF BEQUEST.

I do give and bequeath the sum of ———dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows :

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows :

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

IMPORTANT NOTICE!

The blanks sent out by the Presbyterial Thank-Offering Secretaries for reports of offerings given this fall by Women's, Young Women's and Junior Societies should be promptly filled out by the congregational Thank-Offering Secretaries and returned to the Presbyterial officer at once.

☞ *Correct Address.* ☜

All orders for thank-offering supplies should be sent to the General Secretary's address, 907 Publication Building, Ninth street, Pittsburg, Pa., and NOT to her home address, 15 Marshall Ave., Allegheny, Pa. When orders are sent to the latter, it always necessitates the expense of a 'phone message or a two cent stamp, or a half hour's trolley ride into the city, and delays the filling of the orders yet every mail for several weeks, has brought such orders to the home. If those ordering supplies, would use the blanks attached to the "List of Supplies," sent out last August to the Presidents of all societies with the circular letters, the work would be greatly simplified, and the office work would be very much lightened.

Listen to the Scripture exhortation—"Bear ye one another's burdens and so fulfil the law of Christ."

Annual Reports of Presbyterial Thank-Offering Secretaries.

From these secretaries, frequent requests come for an answer to the question—"What kind of a thank-offering report should be given to the Presbyterial? No better answer can be given than by noting here, some extracts from the last Annual report of Mrs. W. D. Morrow, the very efficient Thank-offering Secretary of Monongahela Presbyterial. She reports:

"During the year, 22 Women's, 10 Young Women's and 8 Junior Societies increased their offerings. Upon this chart hanging before you, is a list of thank-offerings by congregations. Those which increased their offerings over the year previous, are marked with stars. Of the 41 congregations in the Presbytery, 30 are entitled to stars. The highest percentage of increase in offerings, was made by the King's Daughter's Circle of 2nd Wilkinsburg. Its members increased their offerings 230 percent, which shows what enthusiastic young women can do. Rennerdale takes first honor among the Women's societies. Its members increased their offering 155 per cent over the previous year.

The Juniors of 6th Church and Shadyside, doubled their offerings. The largest Junior offering was given by the society of 1st Wilkinsburg. Homewood Juniors followed, with a close second and Ingram Juniors took the third place. The total Junior offering for the Presbyterial was $399.00.

For the first time, an offering was given by the inmates of the Aged People's Home. It amounted to $14.86, and was given one week after they were supplied with the boxes.

In almost every instance where the offering of a society was less than the year previous, a note of regret was sent. One writer stated that because the offering of her society was less than that given one year before, it would have a

good effect on herself, as she would pray, plan and work harder to raise a larger offering for the coming year. Such letters show that the secretaries are interested in their work, and they do care when there is a decrease in the offerings given. The responsibility for having the boxes introduced, lies mainly with the Congregational Thank-offering Secretary (or committee.) The secretary should see that every woman in her congregation is supplied with a box, instructed in its use and provided with suitable literature to convince her of the blessed results attending its use, both to the work and to herself. The thank-offering box should prove a constant reminder of God's goodness to you, and you are less liable, in its presence, to be forgetful of "His benefits." Then, if you wait till the day of your thank-offering service, it is probable that money may be scarce and you cannot give the amount you could have given if there had been a daily or weekly gift placed in your box. Why cannot everyone determine how much she can give as a weekly offering and place it every Sabbath morning in her box, and then give as much for special blessings as her gratitude will prompt and her means will permit? Many a woman will testify that at the close of the year, she could not have spared the amount from her pocket book which her box contained after having been faithfully used throughout the year. Then the tempter is sure to be near and whisper in your ear that you cannot afford the amount you ought to give.

Listen to a few facts:—Seven of the thirteen societies that do not use the boxes, reported smaller offerings than last year. In one congregation where boxes are not used, every society fell below the amount given the previous year. Of those reporting the use of boxes, thirty-nine increased their offerings. When that glorious day comes when we can have at least, a weekly offering from every woman, through the boxes, the thank-offering will be greatly increased and yet, there will be no interference with other funds."

Mrs. Morrow made a touching appeal at the close of her report which, for lack of space here, will be given in the next number of the Magazine.

Encouragments.

One of the most encouraging facts in connection with the thank-offering work, is the deep interest being taken in preparing for the Annual Congregational "Ingatherings," in all parts of the Church.

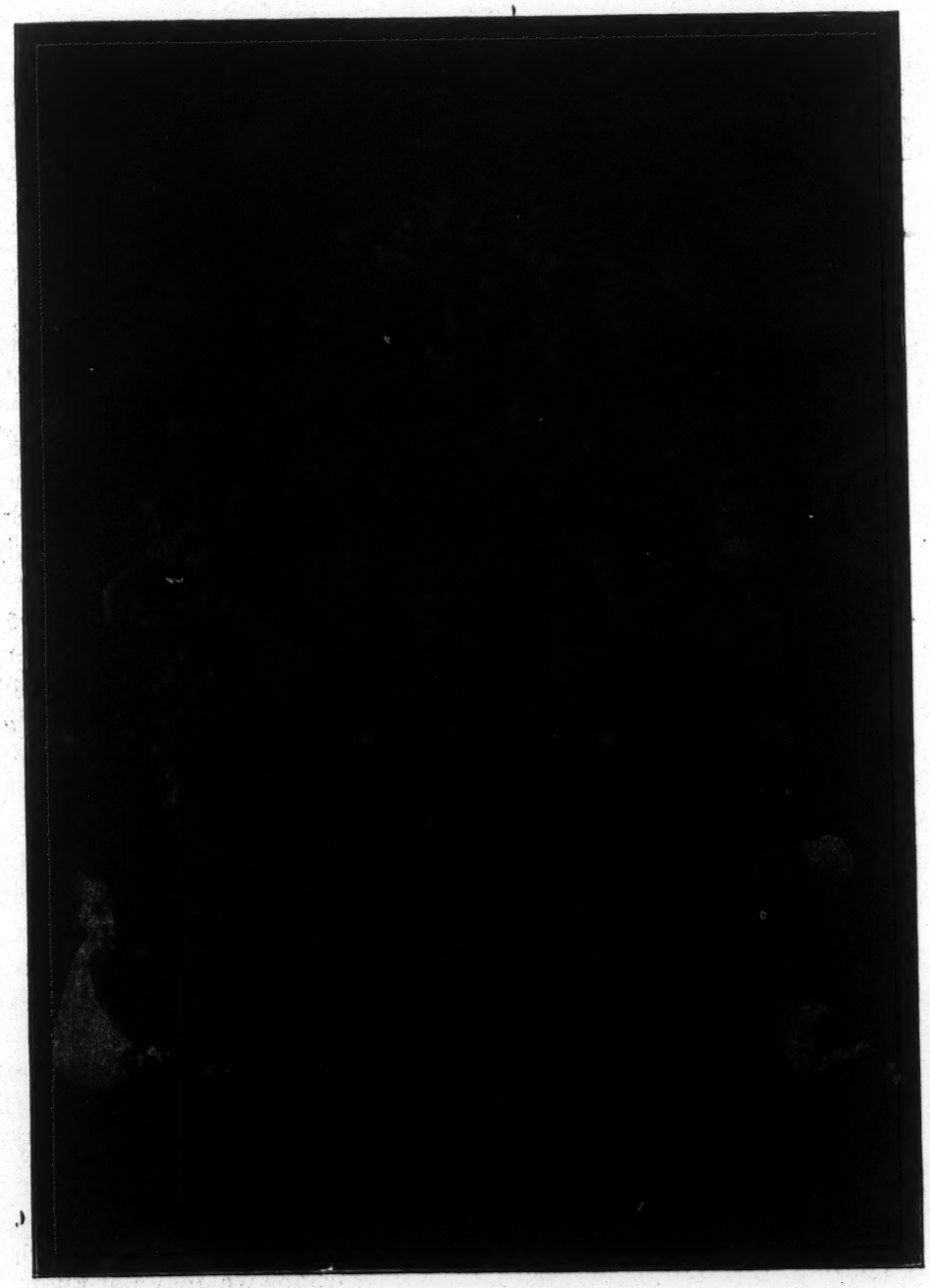
Orders for supplies and letters of inquiries as to how to increase the amount of offerings, and requests for addresses came pouring in, in September, as never before. The orders for envelopes, boxes and literature from societies in all parts of the Church are unusually heavy. Several editions of some of the leaflets have already been published, although the time for receiving orders for them does not cease before December. Orders for helps from other denominations are also heavy, one having purchased one thousand boxes, and another, one thousand copies of one leaflet. All these facts give evidence that the work is greatly extending, not only in our own denomination, but influencing for good, several other denominations. May God bless the consecrated efforts of the many workers, and give into His treasury this fall, the largest offering we have ever received. *It is needed*, and will go to help all departments of work at home and abroad, under the care of the Women's General Missionary Society.

Loving Gifts.

As we go journeying on through life,
Perhaps we may not know
The good our loving gifts have done
To those who come and go.
But God will know, and surely He,
In His good time and way,
The giver of each kindly gift
Will royally repay.

—*Selected*

"HELP THOSE JUNIORS."



HERE WE ARE—A BUSHEL OF BOOSTERS.

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

Regular meetings of the Board were held September 20th, and October 4th. The President presided at both meetings, conducting the usual devotional exercises.

Treasurer reported receipts for September, $4,665.28 and disbursements $20,113.64. Five dollars was received from Mrs. Tedford of Ainsworth, Iowa, for Ministerial Relief fund.

We were favored at each meeting by the presence of one of our missionaries. At the September meeting, Miss Haft, missionary at Tama, gave an interesting account of the work among the Indians. At the meeting of October 4th, Miss Rena Hogg, who is on a visit in this country, described a day as she spends it in her work at Assuit. Miss Hogg said Mohammedans can only be reached through Christians, and if they could have more missionaries, much more could be accomplished.

Miss McNall was re-elected to her position on the Board, and has consented to resume her work.

A graduate nurse is to be secured, and sent for hospital work, to India.

Miss Wishart will be continued at Good Hope Mission, Pittsburg, Pa., for another year.

The Home Secretary presented the resignation of Rev. J. A. Speer of Simnasho, which was accepted with thanks for his services. Rev. Mr. Dickie will be asked to take charge of this station until further arrangements can be made.

The dedication of the Frenchburg school will be held Saturday, October 29th, with a good program.

Miss Brown, Mrs. Cook and Mrs. Porter will represent the Board at the opening services, and the principal address will be made by Mrs. Mary Clokey Porter.

The opening of school was postponed one week until September 29th. There was an enrollment of 74 in the grades and two in the High School.

Mr. A. B. Hamilton has contributed $100 for an organ for the Church Home at Frenchburg, and Miss Cora B. Williams of Elizabeth, Pa., has also donated an organ.

Miss McLaughlin arrived in Patterson, N. J., in time to commence her missionary work October the first.

The Hospital at Millers Ferry will be enlarged, and Miss Beatrice Peagler was elected Assistant Superintendent.

Miss Kate Alexander, teacher of Domestic Science at Norfolk, reports an enrollment of 595 this year.

Dr. Simpson of Jhelum Hospital, and Mrs. John A. Wilson of the Board, will go to Westminster and Muskingum Colleges to present the cause of medical missions to the students.

A letter received from Mr. William A. Wilson (our attorney) stated there is only a slight chance of the Board getting the legacy of $1,000 (one thousand dollars) which was left to it by a friend, because of failure in having the will properly witnessed.

The Temperance Secretary reported that 43 Presbyterials have temperance work.

The Junior Secretary reported 4 new societies—Delancy, N. Y., Mrs. J. E. Springer, Supt.; Blue Mound, Kans., Mrs. B. M. Dobbins, Supt.; 2nd Church, Youngstown, Ohio., Miss Kate Rowland, Supt., and Slippery Rock, Miss Margaret Peebles, Supt. Literature has been sent to 9 others.

The Young Women's Secretary reported a new society in her department at Mt. Chestnut, Pa., Miss Gladys Stevenson, President and Miss Nettie Sherman, Secretary—one at Harmony, Pa., Miss Mary McGervey, President, Miss Belle Ward, Secretary and one at the 2nd Church Washington, Iowa, Miss Mary Gibson, President, Miss Lorene McCaw, Treasurer and Miss Lydia Eicher, Secretary.

MRS. ADA KERR WILSON, Secy.

Treasurer's Report for month of September, 1910.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Exten and P aronage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Continge't Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hosp	Magazine Fund	Miscellaneous	TOTAL
Albany														5 00						5 00
Allegheny	25 00	168 00	62 00		10 00															265 00
Beaver Valley	5 00	27 00																		32 00
College Spring						5 00					30 00									35 00
Concordia	11 00																			11 00
Delaware	25 00																			25 00
Frankfort	5 00				10 00															15 00
Illinois Central	15 00		12 00		5 00	6 00		2 00							1 00					41 00
Indiana	72 00	72 00			8 00															152 00
Kansas City	5 00	8 00	5 00																	18 00
Kiskiminetas	7 00	30 00	33 00		10 00															80 00
Monmouth	5 00	163 00	5 00		5 00	21 00	5 00													204 00
Monongahela		85 00	276 00												1 00	2 00	2 00			631 00
Muskingum	12 00	25 00	17 00	10 00	12 00	1 00														77 00
Puget Sound	10 00	5 00	5 00																	20 00
Spokane		5 00																		5 00
Steubenville	51 00	70 00	13 00																	134 00
Westmoreland	35 00	10 00	5 00	27 00			6 00	29 00												113 00
Wheeling	35 00																			35 00
Interest	59 13				9 62									83 97				25 00		177 72
Rev. T. L Scott													178 06							178 06
Miss Agnes P, Woods	5 00		2 00		2 00		1 00													10 00
Mrs. Anna R. Tedford								5 00												5 00
Miss Annie MacLean	25 00																			25 00
Washtucna, Wash													100 00							100 00
12th Allegheny													145 00							145 00
TOTAL	407 13	933 00	485 00	87 00	71 62	33 00	12 00	36 00			30 00		418 06	88 97	2 00	2 00	2 00	25 10		2532 78

Young Women's Special, $38 00.

The report of Foreign Visiting Committee Fund will be given in full when completed.

MRS J. B. HILL, TREAS., 5630 Bartlett St., Pittsburg, Pa.

A WOMEN'S MISSIONARY PAGEANT AND A TEA PARTY.

THIS year is the fiftieth anniversary of the establishment of the Women's Missionary Union, the oldest woman's foreign missionary society in America.

It is also the tenth anniversary of the founding of the Women's United Mission Study Course . . . . .

This double anniversary has been celebrated at various women's summer schools for mission study. At Northfield, Mass. and Chautauqua, N. Y., there was presented an impressive "pageant of missions," representing the progress of women's missionary work. There were nine scenes in the pageant. The first represented the "Pilgrims of the Night"—women of all nations, clad in their native costumes, never having heard the glad tidings of a Savior for all people. As these passed across the scene they were met by the "Angelic Heralds of the Dawn," the messengers of Jesus bringing the glad tidings of salvation . . . . .

The second scene represents the early beginnings of Women's Missionary Societies in the home of Mrs. Ropes, of Brookline, in 1829, where at a social tea the subject of missions to non-Christian lands was introduced and a beginning was made that has now proportions without numbers.

"THE HERALDS OF THE DAWN."

"A TEA PARTY."

TWO SCENES, CELEBRATING THE 50TH ANNIVERSARY OF THE WOMEN'S MISSIONARY UNION, THE OLDEST WOMEN'S FOREIGN MISSIONARY SOCIETY IN AMERICA.

(See back of these pictures for full explanation,)